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THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, APRIL 12, 1844.

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WHOLE NO. 692.

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RHODE-ISLAND.—Amarancy Paine, *Providence*;—Wm. Adams, *Pawtucket*;—Geo. S. Gould, *Warwick*.
☞ For a continuation of this list, see the last page, last column.

THE LIBERATOR

Letters from Henry C. Wright. No. II.

HULL, (East coast of England,) Dec. 25, 1844.

DEAR GARRISON:

Left the Dublin circle of choice spirits last evening, on my way to Graefenberg, in search of health. At a temperance hotel, and it is late in the evening, waiting for a steamer to go to Hamburg. Have just had a talk with some Methodist preachers on slavery; the following in substance:—'Let me understand you (I said.) Do you think it right to buy human beings at auction, to do your work?' 'Yes,' said the preacher, 'I do think it right.' 'If you could not get persons to labor for you otherwise, you would go into the market and buy them?' 'Indeed I would,' said the preacher, 'for what else could I do?' 'Do? Go without—do your own work—any thing, rather than commit the villainous deed of buying men,' I said. 'I believe it right, and a duty, to buy men, and hold them as slaves, for their good,' said the *Methodist* preacher. 'You are a minister of Christ, and trafficking in the bodies and souls of men—buying at auction the image of God!' I exclaimed. 'Yes,' said the preacher, 'I would, if I could not get servants without.' 'You are a preacher, are you, in the Wesleyan Methodist connexion?' I asked. 'Yes,' said he, 'I am a local preacher in that connexion.' 'I wonder if the Wesleyan Methodist preachers in England generally hold as you do on slavery?' I asked. 'Yes,' said he, 'I think most of them would buy slaves if they were in the United States, and could not get servants without.' 'Then, in all plainness and fidelity to you and truth, I must say, that I would as soon recognise a priest of Bacchus or Moloch, as a minister of Christ, as you or your Wesleyan brethren, while you hold to such principles of plunder and murder, and are governed by a spirit which would allow you to traffic in human beings for any cause—for it is by such men being recognized as Christian ministers that so many are led to infidelity. I would burn the Bible, if I thought it authorized men to make merchandise of men. I would no more receive it, as of divine origin and authority, than if it sanctioned piracy, murder, concubinage, and assassination.' 'A Mr. Cooley, from New-York, is to preach to-night. Will you go and hear him?' asked the preacher. 'Not I,' I said, 'if he advocates such sentiments as you say he does on slavery. I hear no man preach, as a Christian minister, who, coming from the United States, denies that Methodist ministers there hold slaves.' 'I believe he would say so,' said the preacher. 'I don't believe he would say so in my presence,' I said. 'Why not?' asked he. 'Because he must know it to be false, and that I could easily prove it to be false,' I said. 'There are hundreds of Methodist preachers that are man-stealers, and they glory in their villainy, and are countenanced and protected in it by the General Conference of the nation.' 'Well,' said the preacher, 'it is time to go to meeting. You had better go.' Never, while I live, will I hear any man, as a Christian minister, who, living in the United States, denies that there are Methodist ministers there who hold slaves. They must know what they say is false; and nothing but the foulest sectarianism could induce him to utter such a falsehood.' 'You ought to know whether Methodist preachers hold slaves there, but,' said he, 'I cannot believe they do.' I replied, 'I see not why you should affect to doubt it, when you say that you would become a slaveholder if you were there.' 'Oh!' said he, 'I now perceive what you mean by slaveholder—to buy a slave, and keep him for his own good.' 'Yes,' I said, 'he is a slaveholder who traffics in human beings, no matter for what purpose.' 'I should think it a *duty* to buy and hold slaves, to prevent their being sold to a worse man, and to supply myself with servants, if I could not get them without,' said the priest of Methodism. 'A worse man! He that has become a villain so utterly abandoned as to make merchandise of human beings and own slaves, can hardly find, out of hell, a human being worse than himself.'

Such is Wesleyan Methodism in England. I do not believe that one in ten, of all their preachers, if in the United States, would be anti-slavery. Indeed, probably not one in ten, of all the professed ministers of Christ in Great Britain, would be faithful to anti-slavery in the United States. Poor deluded hirelings! they have not moral principle and courage enough to be *teetotalers* in England. How, then, could their craven, hireling souls stand erect in presence of the scowling demon of slavery? They would cower, and be 'dumb dogs' before the demon's frown. The meeting-houses of the Wesleyans of England are closed, by vote of Conference, against lectures on teetotalism. They were built to preach Methodism, and to convert souls to—Methodism—not to regenerate and redeem a world from drunkenness.

HAMBURG, Dec. 30, 1843.

Arrived here last evening, and have spent all this day in getting passports, and in getting about the city to see the people. Hamburg is one of the old Hans Towns—lies on the right bank of the Elbe, 10 miles from its mouth, and is surrounded by the territory of Halstein, belonging to Denmark. Opposite the river is the Hanoverian territory. Hamberg has a population of 120,000, and is very intimately associated with England by commerce. It is an independent city, governed entirely within itself, unconnected with any State or kingdom. It has its standing army of about 7000, and men whose business is to cut human throats, perambulate the streets in all directions, to keep the people from fighting and cutting one another. If there is any fighting or cutting throats, it is the prerogative of these hirelings to do it, as it is the prerogative of hireling priests to preach. It would be very wicked for any body to save souls but the ordained and hireling priests—as it would be very wicked for any body to cut to pieces and kill human bodies, except the soldiers. I was able to land and enter Hamburg without a passport, and without having my baggage examined. But no further can I go without a passport. So I called on the *American Minister* here. He hesitated about giving me a passport, as I had no passport from the minister in London. He said that he was subject to a fine of a thousand dollars, and 3 years imprisonment, if it turned out that I had deceived him in relation to my birthplace and residence. But, by the help of a letter from George Downs of Dublin, introducing me to a Mr. Behme of this place, who kindly went with me and my companion, (Joseph Poole of Wexford, Ireland,) to the minister, and by the explanations of Mr. Behme, whom the minister knew, I at length obtained a passport. It gives the following description of me:

'Age, 46 years—stature, five feet ten inches—forehead, high—eyes, light blue—nose, common—mouth, small—chin, round—hair, dark—complexion, fresh—face, oval.'

Then, through the help of Mr. Behme, we obtained the signature of the Prussian and Austrian ministers. With this little bit of paper in my pocket, I can go about among my fellow-beings, and be entitled to their sympathy. The passport that God has given to me, attesting to my membership in the human family, is of no avail. That I am a human being, is of no account—that I am an American, is every thing. Thus the human being is merged in the American—the man in the citizen. And thus it is that national organizations are enemies to human brotherhood—enemies to God and to man—and Christianity must sweep them all away, at least in their present form. This business of getting a passport, and allowing myself to be inserted in it as an American citizen, a member of as corrupt a national organization as ever cursed the earth, has been a sore trial to me. I hardly feel easy about it. As a Christian and a man, I don't know that I have acted right. I do not regard myself, nor do I wish to be regarded, as a member of a national organization, that is pledged to lend all its physical power to the support of slavery, and that adopts the military power as an essential element of its existence.

I have traversed the streets of Hamburg pretty thoroughly. The streets are very narrow, and no sidewalks at all, and a man must keep a sharp look-out, or he will find his feet under a cart or wagon wheel, or under a horse's hoof. Canals run through the city in different directions. The best part of the town was burnt down a year since; but it is now being built with wider streets, and with sidewalks. I spent an hour in the Exchange, in the gallery, looking down upon about 2000 merchants, assembled to buy and sell. It was a scene for a study. But two parties were there—BUYERS and SELLERS—but two faces were there—a buying face and a selling face. Every man seemed to have on one of these faces. Each face was equally anxious, and seemed to say, 'Oh that prices would keep up!' The other—'Oh that prices would come down!' Each seemed anxious to get a good bargain out of his neighbor—each to overreach his neighbor in a bargain. By contrast, I was forcibly reminded of that '*Love that seeketh not her own.*' How little of that magnanimous spirit enters into commerce! '*Take care of number one*' is the mean and selfish maxim on which the commercial world is based.

We dined at the public table to-day in the hotel where we stop. Some 35 men and women at the table, apparently of the highest circle in society. Every one but ourselves had a bottle of wine, and the waiter was sorely amazed and vexed because he could not persuade us to use wine in our pudding. But what rendered it most trying, was this: Those who sat down first, finished before some of us had half done. Then they called for cigars and candles, and before the dinner was near ended, the room was full of tobacco smoke. Before I had done, nearly every *man* at the table had a cigar in his mouth, puffing out the foul and filthy smoke from his mouth, like the smoke and soot rushing out the chimney-pipe of a locomotive. In all my travels, I never saw this done before. But the smoking seemed to come in as the last dish—the *dessert* of the dinner. The waiters seemed no less surprised at our refusal to smoke, than at our refusal to drink wine. This, at the most fashionable hotel in Hamburg.

January 1, 1844—in the saloon of the steamer Stadt Hamburg, on the river Elbe.

Dear Garrison, I wish thee and thine a glorious, happy new year! I wish all that band of generous, self-forgetting, dauntless spirits, that are joined with you in the God-like enterprise of anti-slavery and non-resistance, a glorious, happy new year! The Prince of Peace and the God of the oppressed sustain and prosper you and them! My spirit is with you, to urge you on to a closer and closer contest. May this year see that man-stealing and man-killing republic shaken like an earthquake. May every political, religious, Church, State, or national organization in it, that cannot exist without the sacrifice of human liberty and human life, fall to the dust, no more to rise. 'All men are endowed by their Creator with an inalienable right to life and liberty.' This heaven-descended truth is *theoretically* the foundation of that republic—its corner-stone, its essential element of existence. Yet that republic stands with one heel upon the neck of three millions of slaves, and the other on the grave of the Seminole and the Cherokee, assassinated by that republic to get more land, to glut the insatiable demon of Slavery. A slave auction in the capital of a republic! Slaves, to wait around the President of republican America! A slaveholder—a man who trades in slaves and the souls of men—JOHN TYLER, President of a republic, boasting of its being the palladium of human rights! Oh, my soul is sick! A republic—a fetter in one hand, and the slave-driver's lash in the other—a republic, hastily pursuing the poor fugitive slave with bloodhound and rifle—a republic, that annihilates the Seminole Indian tribe for giving shelter and comfort to the victims of its outrage—the boasted guardian of human rights! The vaunted asylum of the oppressed! The last hope of a world's disenthralment! A REPUBLIC indeed!! God give you a happy new year, by the abolition of American slavery, or by dashing that mock republic to atoms. I have no fear for the cause of human freedom. God is on his throne—LIBERTY is at his right hand, the birthright of every human being. It can never perish. The right to liberty is an essential element of our spiritual being; and man will be free from the dominion of man, and subject only to his God. Perish states, nations, republics, kingdoms, empires! Perish all human *institutions!* God is left—man is left—liberty remains. The principles of anti-slavery and non-resistance will live, and shine out in all their heavenly lustre amid the ruin and rubbish of fallen states and nations. The triumph of Christianity and humanity I associate with God, and not with any form of Church or State—of religious or national organizations. Well, thunder away—hurl your thunderbolts in quick succession upon slavery and war—and God give you a happy new year!

I left Hamburg yesterday morn, and am now about 150 miles up the Elbe, from that place. Last night I sat in the saloon, writing, till 12 o'clock. Some men were playing cards near me. With one of them, who had travelled in America, and who spoke English, I had had considerable talk. He knew of our customs in New-England. As he finished playing and arose to go to his berth, he turned to me and said, pleasantly and emphatically, '*Sir, I wish you a happy new year.*' My eyes filled with tears at the sweet remembrances it called up. Far, very far from home, in pursuit of health, amid strange scenes, a new people, and an unknown tongue, that salutation fell on my spirit like the whisper of angels telling me of sweet friends of childhood that have passed away, and placing before me those dear, noble spirits, with whom my life has been connected for the last ten years. '*I wish you a happy new year!*' Tears will flow at the dear fireside associations it calls up.

SELECTIONS.

From a Glasgow paper.

The 'Free' Schismatics Kissing the Heel of Rampant 'Slavery.'

Our attention has just been drawn to a pamphlet, entitled, 'The Claims of the Free Church of Scotland to the Sympathy and Assistance of American Christians.' By Thomas Smyth, D.D., Minister of the Presbyterian church, Charleston, South Carolina: with a prefatory note (of two pages) by the Rev. J. G. Lorimer, of Free St. David's, Glasgow.

This consists of a sermon, delivered, we are told, 'at the request of the leading men of ten congregations, of seven different evangelical denominations, in Charleston, for the purpose of taking up, at its close, a collection to assist the Free church of Scotland, in her present exigency.' It professes to be chiefly an account of the course pursued, for some years past, by those constituting the Free church, and invokes for them pecuniary aid from 'American Christians.' It is filled with the flashy, high-sounding, unmeaning words, for which one school of American writers is so famous. Few of our readers require to be informed that *Charleston is the capital of the slaveholding State of South Carolina*, and is a perfect hot-bed of slavery. It has a standing committee of censors, to whom all books that are suspected to have any reference to *slavery* must be submitted, before any bookseller dare sell them. Dickens's works were some time since interdicted by these worthies.

This minister of slaveholders commences by telling of the Free church, that, 'like Israel of old, they have made their Exodus from the land of Egypt, and from the taskmasters who grievously oppressed them.' Verily, were an old Egyptian taskmaster permitted again to enter the world, he might take lessons in the art of cruelty and oppression from almost any of the slaveholding audience who were giving their 'applauding countenance' to this fiction, or rather barefaced lie, of their reverend mouthpiece. But he proceeds to declare that the free church contends for 'the rights and privileges of the Christian people—their right to be regarded as members of the Christian commonwealth—their right to participate in the administration of its affairs through their delegates—and their right to the choice of their own pastors, who should be over them in the Lord;' and he fills up 17 mortal pages, by ringing the changes on 'the grievous tyranny and oppression' from which the free have escaped, and 'the glorious liberty' into which they have emerged, stating strongly throughout, that his beloved auditors of slaveholders being, forsooth, themselves 'free,' are able and worthy to sympathise with, and embrace as brothers, the 'Free church.' He winds up as follows: 'Let our voice (he says) be heard across the great Atlantic, saying—

On, brethren, on!
Speed your swift bark o'er the foaming seas;
Spread forth your sails to the whistling breeze;
Hoist the blue colors of *Freedom* high;
Fling out their folds to the sunlit sky;
Strain all your cordage,—and onward sweep,
Hopeful and true, o'er the bounding deep.
On, brethren, on!
On with your message of holy love!'

We announce this one of the coolest of the many cool productions of those in the southern States, called ministers of Christ, who prate away, *ad nauseam*, on the unbounded freedom enjoyed under the American Constitution, the first words of which, 'that all men are created equal, and are endowed by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness,' words, indeed, which are ever in their mouths, while, at the same time, the glaring and disgraceful national fact is staring them in the face, that they have 2,500,000 of slaves,—yes, we repeat, two million five hundred thousand *slaves* ground down by the most oppressive thraldom the world has witnessed; whom the law makes it felony to teach to read or write! Ministers of Christ!! Servants, and willing ones, too, of Satan, would be a more fitting designation. Did they preach the doctrines of Christ, could their auditors continue to buy and sell their fellow-men, to keep them in the darkness of heathenism, to force them to live in prostitution and concubinage, to breed them, we shudder to write it, like cattle, to tear wife from husband, parent from child, at a moment's notice, never again to meet in this world?

Yet this sermon, the Rev. J. G. Lorimer of '*Free*' St. David's has thought of such consequence to the cause of the Free church, as to be worthy of re-print in Scotland, and to recommend it in a prefatory note, wherein he states that 'he has perused it with *much pleasure*, and thinks its re-publication would not be unacceptable to the friends of the Free church at home, and might be of some service;' and that 'such publications proclaim *the substantial unity of the Evangelical Church of Christ throughout the world*'!! We blush to think that the Rev. J. G. Lorimer should have outraged the feelings of every true-hearted Scotchman and Briton, by his commendation of this American slaveholder's production. We trust the Free Presbytery, at their very first meeting, will deal with him as he deserves; and if no one else take cognizance of his case, we specially call on Drs. Burns and Willis to do so—they are both Directors of the Glasgow Anti-Slavery Society, and have lately spoken from its platform, and we know will at once spurn to *fraternise with slaveholders*, as the Rev. John G. Lorimer seems to have done.

The money raised is not stated; but as it was collected with great pomp by seventeen collectors, headed by 'the honorable the Mayor,' the Attorney-General, other two honorables, and thirteen Esquires, whose names are given at full length, we conclude it really may have yielded something worth while, especially if expressed in dollars. We do not know whether it has been transmitted to the Free, and put into their treasury; we hope it has not yet arrived, and that the moment it does, the Free treasurer will, by return of steamer, send it back untouched to those slaveholders, telling them that God hates robbery for burnt offering, and that the Free are not yet so absolutely degraded as to defile their hands *with blood-stained money, wrung by the gory whip from poor, oppressed, down-trodden slaves.*

The Rev. Thomas Smyth, D.D., having bestowed this sermon on the Rev. John G. Lorimer, we think he is in honor bound to reciprocate, and to send over one suited to the circumstances of the slaveholders, whom he designates 'American Evangelical Christians.' We have looked out an appropriate text for him,—Zechariah, chap. 11, v. 4 and 5. 'Thus saith the Lord my God, feed the flock of the slaughter, whose possessors slay them, and hold themselves not guilty; and they who sell them, say, Blessed be the Lord, for I am rich! and their own shepherds pity them not;' and that he may wind up, like his reverend brother, poetically, we have selected for him the following lines:—

Are you Republicans? Away!
'Tis blasphemy the word to say.
You talk of freedom?—Out for shame!
Your lips contaminate the name.
How dare you prate of public good,
Your hands bedmeared with human blood?
How dare you lift those hands to Heav'n,
And ask or hope to be forgiven?
How dare you breathe the wounded air,
That wafts to Heaven the negro's prayer?
And, while you thus inflict the rod,
How dare you say there is a God
That will, in justice, from the skies,
Hear and avenge his creatures' cries?
'Slaves to be sold.' Hark, what a sound!
To give America a wound,
A scar, a stigma of disgrace,
Which you nor time can e'er efface;
And prove of nations yet unborn,
The curse, the hatred, and the scorn!

From the New-Garden Advocate.

Supreme Court of Illinois.

At a late term of the Supreme Court of Illinois, several important slave cases were decided.

The first was the case of Dr. Elles, on an appeal from Adams county, in the case of aiding a fugitive slave, for which he had been fined $400. The decision of the lower court was affirmed. The case goes up to the Supreme Court of the United States.

The next was an appeal from the judgment of the Morgan county Court, imposing $20 on Julius A. Willard for harboring and secreting a female claimed as a slave, brought into the State by her mistress, and held by her as a slave in the State for some time. The counsel for the defence urged that the fact of her being brought to a free State by her owner was equivalent to a formal emancipation. The decisions of the courts of Massachusetts, Pennsylvania and Ohio, were cited as authority; and it was shown that the same principles of law, in such cases, were equally applicable to all the free States. But the Court recognized the claims of slavery as paramount to the laws of nature and of nations, and affirmed the decision of the court below.

It is expected that this case also will go up to the Supreme Court of the United States, if the necessary funds can be obtained.

Another was the case of one Borders, in an appeal from Randolph county. In this case was involved the validity of the claim to be indentured, registered servants or slaves, under a territorial law passed in 1807, in palpable violation of the ordinance of Congress for the government of the Northwest Territory, which declared that 'there shall be neither slavery nor involuntary servitude in the said Territory, otherwise than as a punishment for crimes.' This territorial law authorized the owners of slaves in other States to take their slaves into Illinois, provide,' that, within a limited time, they should go before the Clerk of the County Court, and make an agreement as to the number of years the slave should serve them. And in case the slave refused to be bound, the owner was at liberty to remove him out of the Territory within 60 days. Thus the poor creature was reduced to the alternative of choosing between slavery under the name of apprenticeship for 90 or 100 years in Illinois, (if he should unhappily live so long,) or to be sold as a slave to the far South. In addition to this, the children of such indentured slaves were required to serve, males till 30, and females till 20 years of age. It is said that if the slave seemed reluctant to enter into his 90 or 100 years apprenticeship, he was threatened with being sold out of the Territory, or *whipped until he was made willing.* (This is about equal to the famous humbug of colonizing the free people of color, with their consent.) In this case, the Court decided that these unfortunate beings are bound to serve according to the terms of their indentures. Let Illinois no longer be called a free State, until she shall merit the title by a thorough purgation.

Another case was argued, involving the right to hold slaves through the old French settlers. The slaves held under this claim are called the French slaves. This case was not decided. It lies over till next term. The abolitionists of Illinois have a great work before them.

Whig Texts, with Comments by Henry Clay.

TEXT.—'We love the man who would not bind
By slavish cord the free-born mind,
Who never would opinion bribe,
Or for its exercise proscribe;
And such a man is Henry Clay,
He is the man we would obey,
And he shall all our powers command
To make him ruler of our land.'
Bangor Whig.

COMMENT.—'I know there is a visionary dogma which holds that negro slaves cannot be the subjects of property. I shall not dwell long upon this speculative abstraction. *That is property which the law declares to be property.* Two hundred years have sanctioned and *sanctified* negro slaves as PROPERTY.'—*Henry Clay.*

TEXT.—'We love the man who would protect
All honest labor from neglect,
But would not see his *native* soil
Oppressed and starved by foreign toil
And such a man is Henry Clay,' &c.
Bangor Whig.

COMMENT.—*My slaves are fat and sleek.—Henry Clay.*

TEXT.—'We love the man who loves the poor,
And would their sacred rights secure,
Who would as freely be their friend,
As to the rich his friendship lend.
And such a man is Henry Clay,' &c.

COMMENT.—'If the gentlemen *will not allow us to have black slaves*, they must *let us have white ones*; for we *cannot cut our fire-wood and black our shoes, and have our wives and daughters work in the kitchen.*'—*Henry Clay.*

TEXT.—'We love the man whose lib'ral view
Would give to all their equal due,' &c.
Bangor Whig.

COMMENT.—'*It is not true*, and I *rejoice* that it is not true, that *either* of the two great parties in this country *has any design at abolition. I should deeply lament if it were true.*'—*Henry Clay.*

From the Boston Courier.

The Slave Power.

The summary manner in which the Massachusetts resolutions concerning an alteration of the constitution, have been disposed of in the House of Representatives, conveys a lesson which ought not to be lost or forgotten by the inhabitants of the free States. *One hundred and twenty-seven* members of that body have declared that 'no proposition to alter or amend the constitution in relation to representation and direct taxation among the States, ought to be recommended by Congress, but that every such proposition ought to be promptly and decisively condemned.' Forty-one members, among whom we are happy to recognize every one of the Masachusetts delegation, voted against the adoption of this nefarious resolution. So the Slave Power predominates in the House of Representatives, in the proportion of 127 to 41, or a little more than three to one. Let the people of the free States observe, also, that by the operation of the Slave Power, the House was brought directly to a vote on this resolution, so that not a word could be said in debate. Mr. Adams asked leave of Mr. Dromgoole,—a man, who holds a seat in the House by votes of *three slaves to two free men*—to refer his report to a committee of the whole—a request which was refused, *because* it would lead to discussion, 'the very thing which the committee was desirous to avoid'! Mr. Parmenter thought the subject was too important to be acted upon without discussion, and moved that it be laid upon the table; and this motion was rejected by a vote of three to one.

What prospect is there that the free States will ever have a representation in Congress equal to that of the slave States? They are now utterly powerless. They are little better than colonies; permitted to call themselves members of the Union, and to march in the procession, to swell the triumph of the Slave Power

And how will it be when Texas shall have become a part of the Union? For that such an event will happen we consider as certain as any thing that depends on future action. The act may not be consummated at the present session—possibly not by the present Congress; but the decree has gone forth, and it will not return void. On this question, whenever it shall be presented in a decisive shape, there will be no division in the southern and southwestern States, either among the people or their representatives in Congress; and if a little more strength should be wanted, there are Arthertons and Burkes, Buchanans and Ingersolls, enough in the market, ready to fall into the slavery scale for a very small consideration. How long such a state of political servitude will continue, the eye of Omniscience only can see. But no more than human vision, feeble and imperfect as it is, is required to perceive the manifest injustice and inequality of the present, *constitutional*, apportionment of representation. A planter in Virginia, owning fifty slaves, has a power in the election of President and representatives in Congress, equivalent to thirty votes, while a farmer in Massachusetts, having equal or greater property, has only a single vote. With this atrocious injustice to the people of the free States staring them in the face, *one hundred and twenty-seven* members of the House of Representatives solemnly declare that every proposition to obtain relief from this provision of the constitution, 'ought to be promptly and decisively condemned.' In this number of one hundred and twenty-seven, who thus virtually subject the free States to the Slave Power, is almost every Democrat from those States. 'Oh Shame! where is thy blush?'

Southern Madness.

The States of Alabama, Mississippi, Missouri and Arkansas, and probably Louisiana, heels over head in debt, and unable to defend themselves a moment without aid, are the most rabid for war, unless they can have Texas, and also Oregon, as they decide to be *honorable*; and are impatient to get up expeditions. The capital of Mexico would be to them a prize worth contending for. These *chivalric, high-minded* men give themselves no uneasiness about affairs at home. State and individual bankruptcy renders them thus *patriotic*. They desire, most of all, probably, to carry *civilization* and the present principles of Christianity and morality into these dark regions!

From the Nantucket Inquirer.

Texas--Anti-Slavery Progress.

The Atlas of the 19th inst., has one of the most decisive editorials against the annexation of Texas, which I have ever noticed in any of the public journals, save the Liberator and Anti-Slavery Standard. The spirit of freedom is onward, and onward. Let Wm. Lloyd Garrison, D. L. Child and others, who have written upon this, and kindred subjects, be cheered on their way. They have been instrumental in awakening an inquiry, the results of which are seen in our legislative assemblies, by the *unequivocal* resolves which have from time to time been promulgated; by the action of corporations in banishing the negro car from the rail-road track; by the city of Salem, in abolishing a separate school for the colored children, and by *many other expressions* of public opinion, all of which are indicative of a higher appreciation of the rights of man, and so far as they go, a *practical* recognition of the declaration that 'all men are created equal,' &c. &c.

When I compare the legislative resolves of Massachusetts, having a bearing upon slavery, during the last three or four years, with the acts of the same body ten years ago, I cease to wonder that the laborer in the cause of down-trodden humanity, almost beholds the chains falling from the victims of oppression; and especially so, when I behold the uplifted and giant hand of a Cassius M. Clay, slaveholder though he *now* be, striking a blow '*even in slavery's own midst*,' the echo of which has sounded in every prison-house in Kentucky, and which is awakening a spirit that will never die, till the last manacle of the last slave shall have been broken. Where is the man who *now* presumes to charge 'that the abolitionists have driven back the car of emancipation one hundred years?' Let him who occupies a position so false, but examine the facts which the history of this sacred enterprise presents, and I fear not the result. If he is the friend of the slave, he will rejoice in being undeceived; and here I rest it.

I have spoken of the excellent article in the Atlas. The course pursued by many of the leading papers, of both political parties in relation to important matters and of a practical bearing, is honorable and praiseworthy. Let the public press come out for the right, *and let such presses be sustained by the people*, and I hazard nothing in saying, that their influence for good can scarcely be estimated. In this connexion, I am reminded of a circumstance which occurred, when S. S. Foster visited Nantucket the first time. During the great excitement of that day, an acquaintance of mine, in inviting a family party, embraced a number of clergymen, part of whom were resident on Nantucket. The conversation turned upon the denunciatory language of S. S. Foster, and he and his friends came in for a considerable share of severe reflection. My friend heard the denunciation for some time in silence; when it became burdensome, he effectually arrested it, by starting the following considerations, viz.—'Whenever the Church does its duty, slavery will cease. Whenever the press does its duty, slavery will cease; till then, Stephen S. Foster and others will arraign the leaders of the people, for their traffic in human flesh; for their recklessness of duty!' This rebuke had its effect; it was a just reflection; the point attempted was gained, and the name of S. S. Foster was not again heard during the evening. Our statesmen, too, are eloquent against slavery and prejudice. It is said that Stephen C. Phillips armed the abolishment of the separate school for colored children, on the ground that 'its separate existence was disgraceful to Salem, as a mark of vulgar prejudice,' and that his eloquence was not without a corresponding effect. The school was abolished almost unanimously.

How posterity will regard the man who speaks in the name of humanity! Phillips felt, no doubt, that he was legislating for posterity, and that the question involved *a principle*, of incalculable value to the colored population of Salem. He was, no doubt, eloquent. Truth inspired him, and he who speaks in this *sacred* name, cannot but be eloquent: nor has he any forebodings touching the *future*, even though *at the moment*, the *multitude* may rise in judgment against him, and vociferate in the spirit of those formerly, who cried—'Crucify him, crucify him, it is not fit that he should live'! N.

NOTE. Since writing the foregoing, I have seen a letter from C. M. Clay, in which he says, that at the commencement of another year, he designs not to be a slaveholder. What have not 'ten years of conflict' done for this man?

Mexico and Texas.

From the address of Gen Canalizo, the Provisional President of Mexico, to the Congress of that Republic, on the 1st of February last, the following paragraphs are copied, as translated for the National Intelligencer. The chief point of interest about them is, an intimation that negotiations are in progress for the adjustment of the Texas dispute, 'without any sacrifice of the national dignity,' and also without incurring the evils of war. Whether these negotiations are making with Texas or the United States, we are left to conjecture.

'To preserve uninterrupted and unimpaired the peace which the Republic, with but insignificant exceptions, enjoys on all sides, will be one of my most special cares; and since Yucatan has returned to the National Union and sworn obedience to the Constitution, it remains but to finish the business of Texas in order that the territory be every where secure.

'This fine region, given us by the good Providence of God for a part of our national household, and which belongs to us by a title that admits of no question, (since the right and limits have been acknowledged under the highest forms of national law,) has, by evil suggestions, been led into insurrection; and if the war has been but one of the frontier, that fact and its consequences are not to be imputed to an injured nation, firmly bent on maintaining its sacred rights.

'It has been said to the world, that to unite Texas to a neighboring Republic is a necessity imposed by their common interests; but I cannot persuade myself that by such a course, a friendly and a civilized nation, well acquainted with the principles of justice that have guided every part of our conduct, can tear asunder the bonds that unite us. I repeat that I cannot suppose that Mexico shall see herself reduced to that duty, from which, when forced upon her, a nation cannot escape, of preserving the integrity of her territory; nor made, in despite of herself, to convert into a scene of desolation the lands which God gave for an inheritance to the several people that dwell in them; nor ought I to fear that impediments will, from any quarter, be placed in the way of the exercise of our admitted sovereignty.

'To avoid the evils of war without any sacrifice of the national dignity, steps that might bring about a peace have been taken. The business is in such a train as can be given it; and as soon as results are reached, they will be communicated to you, as the occasion may permit.

Correspondence of the Journal of Commerce.

WASHINGTON, March 30, 1844.

General Henderson arrived on Thursday; Mr. Calhoun, yesterday. The treaty of annexation of Texas to the U. States will now be negotiated, and in a short time be laid before the Senate for ratification. In commercial parlance, *I confirm* my letter of the 28th inst. Neither the government nor the people of Texas will consent to any postponement of the question of annexation beyond this session of Congress. The national enthusiasm of the people of Texas, in view of the prospect of annexation, is overwhelming and irrepressible. If the government of the United States postpone or refuse to ratify a treaty of annexation, the revulsion of the public mind in Texas will prove fatal to any farther negotiation on this subject;—and Gen. Henderson, *as he is believed to be instructed*, will proceed to England and negotiate with that government a commercial treaty on the basis of free trade, which will for ever put at rest any farther desire on the part of the people of Texas to be annexed to the United States.

Texas will become a great commercial depot for the trade of England and other European powers. The commerce of Texas, Mexico, and Central America, will be lost to this country. The agricultural interests of Texas will become antagonistical to the agricultural interests of our southern States and in a few years, Texas will raise every bale of cotton necessary for the consumption of the English manufactories. English emigration, English capital, English commerce, English enterprise, and English influence, will overwhelm and swallow up everything that is American, and estrange the people of Texas from their loyalty to the United States. What will the Senate do? NOUS VERRONS.

Annexation of Texas.

At a meeting of the citizens of Northampton, Mass. assembled in pursuance of public notice, and without distinction of party, at the Town Hall on Thursday evening, March 21, 1844, the Rev. William Allen, D. D. having been appointed Chairman, and W. A. Arnold Secretary, the following resolutions were introduced, discussed, and unanimously adopted.

Whereas, Intelligence has been received that the President of the United States, having authorized, and perhaps solicited, the negotiation of a treaty with the State of Texas, providing for the Annexation of her territory to the confederated States of this Union, is about to submit the same to the Senate, for its approbation and concurrence; and whereas the measure in contemplation is one altogether unlooked for by the American people, and must lead, if adopted, to the subversion of the Government:

Resolved, 1. That the Confederacy of States, constituting the American Union, was brought about only by the exercise of a fraternal spirit, and as a matter of compromise on the part of the people, the great parties to the compact; and that the introduction of new confederates, except with the consent of the original parties, is a manifest violation of the spirit of the compact itself.

Resolved, 2. That were the annexation of Texas to the United States within the constitutional powers of the Government, a decent regard to the necessities, interests and wishes of the people should lead the two Houses of Congress to give to their constituents, before the consummation of such a measure, the most ample opportunities for considering its bearings, now and for generations to come, upon the public prosperity. But,

Resolved, 3. That the annexation of Texas is unauthorized by the letter or spirit of the Constitution, utterly unsanctioned by any thing which has occurred in the past history of the Government, and utterly indefensible by any necessities now existing in our own country, or its relations to other countries; and if effected by fraud or force, for sinister, sectional or party ends, and without first being made a subject of free discussion in the Halls of Congress, by our State Legislatures, and by the people themselves in their primary assemblies, must inevitably produce a dissolution of the Union.

Resolved, 4. That the President of the United States, if he has authorized the negotiation of a treaty for this purpose in the idle hope of securing its ratification by the Senate, before the public mind could be awakened to the project in contemplation, thus trifling with the dignity of the people and trampling upon their rights, has betrayed the high trust reposed in him, and pursued a course of conduct, in his high station of Chief Magistrate of the Union, which even in private life would be pronounced by pure-minded and honorable men, to be treacherous and base.

Resolved, 5. That amidst the rumors which are in circulation, our only remaining confidence—and one which we cannot believe to be misplaced—is in the Senate of the United States; and that we conjure the members of that honorable body, so often tried and so often found faithful in great emergencies, to act in this crisis of our country's history as becomes high-minded gentlemen, vigilant guardians of the rights of the people, and whole-souled American patriots.

Resolved, 6. That the proceedings of this meeting, attested by the Chairman and Secretary, be forwarded to the Hon. Mr. Bates, one of our Senators in Congress, that the same may be submitted to the Senate of the United States.

WILKIAM ALLEN, Chairman.
W. A. ARNOLD, Secretary.

Correspondence of the N. Y. Tribune.

Annexation of Texas---Tremendous Gathering of the People!

PHILADELPHIA, March 31—P. M.

For several days past, a glaring call has appeared in most of our city papers for a 'Mass Meeting' of the friends of the annexation of Texas to the Union, to take place on Saturday afternoon, at 3 o'clock, in Independence Square. Every body—at least those opposed to the measure—was more or less alarmed at such a movement.

Well, the time arrived, and precisely at 3 o'clock yesterday afternoon, I found *three* persons at the place of meeting; two of whom were opposed to 'Annexation!' It is true, the weather was of the most unfavorable character, and altogether against any meeting, no matter for what object. In the mean time, however, Col. Jack, the prime mover in this matter, had caused a small placard to

ing an article as to the name of a grant of land in Texas; and, thanking you for your due appreciation of my motives, would observe, that I never was interested in any grant of land there, nor in the purchase of property of any kind whatever in Texas.

Respectfully, LEVI WOODBURY.

☞ The more inexcusable is Mr. Woodbury for sinning in this matter without any pecuniary temptation.

The editor of the N. Y. American thus raises his warning voice against the annexation of Texas:

'*Without* Texas, slavery must *die out* within a short period in the United States. *With* Texas, it cannot be perpetuated long—but, yet, long enough to gratify the present generation, and induce them to move Heaven and earth—no, not Heaven, for Heaven must frown upon such an attempt—but earth and hell to accomplish the annexation.

The free States—we warn them—must not be lulled into inaction by the pause as to the treaty: though that course may be abandoned, the annexation, by act of Congress, *will* be attempted, and unless overwhelmed by such an expression of popular indignation as shall prove irresistible, it *will* succeed. We say this advisedly—upon information not to be disregarded—and with a full, deliberate, and unshaken conviction, that annexation, come in what shape it may, IS, and SHOULD BE, THE DISSOLUTION OF THE UNION.'

MORAL DELINQUENCY.—The Boston Olive Branch (an emblem of peace,) fattening on its receipts amounting to $300 a week for publishing fashionable tales and light literature calculaied to dissipate, if not corrupt the minds of the young, takes ground in favor of the annexation of Texas to this Union, with all its bankruptcy and slavery. Verily, this is a bold push for a Boston (☞*Religious paper!* but while this paper is but the echo of public sentiment, and that mainly of the South, and the chosen oracle of that indomitable old *patriarch* and venerable defender of slavery from the Bible, *Reverend* Alex. M'Cain, what less could have been expected?—*Albany Patriot.*

ANOTHER.—The New-York organ of John C. Calhoun, the 'Republic,' also says it 'will strain every nerve' for annexation. Very likely: if the Republic did not servilely do the will of its master, he would not pay the expenses of the paper, and it would speedily die, for the northern mind has got beyond the barbarous usages which it is the chosen and hireling champion to sustain.—*Ibid.*

Annexation of Texas.

The following resolution passed the House of Representatives of Michigan, and was lost in the Senate

Joint resolution, instructing our Senators and requesting our Representatives in Congress, relative to the admission of Texas into the Union.

Whereas, the admission of Texas into the confederacy of the United States, has, for a considerable time past, been a matter of serious discussion, in some sections of this country and in Texas; and whereas, it is understood that the subject may be brought before the present Congress of the United States for its action; and whereas, we regard the question of such admission of the most vital importance to this Union, and as we cannot but deprecate such a measure as one fraught with the most pernicious consequences, as directly tending to the extension of slavery, and as pledging the people of this country to new and more binding relations with that unfortunate institution, and therefore likely to disturb the harmony hitherto so hapily prevailing among us, create domestic dissensions, and by producing in our midst discord, animosity and disunion, to endanger, and perhaps wholly to subvert our honored Constitution; and whereas, the recognition of the institution of slavery in the Constitution of the United States, was brought about only by the concession of one part of the confederacy to that of the other, where the institution was unfortunately found to exist for the time, for the sake of harmony and a union; any further extension of it at this time, or at any other time, under the pretext of adding additional territory to our already too extended domain, or any other pretext whatever, would be against sound policy—subversive of natural right, and a violation of the true spirit of the Constitution of this Union—a stain on our national honor, and a contempt of the sentiments of nearly the whole civilized world; Therefore,

Resolved, by the Senate and House of Representatives of the State of Michigan, That our Senators be instructed and our Representatives in Congress be requested to resist, by all proper and practicable means, any action or legislation in Congress which shall have for its object the present or future admission of Texas into this Union, or which may tend to bring that Republic into other or more intimate connexion than other foreign States with which this country sustains friendly and amicable relations.

Resolved, That the Governor be requested to transmit forthwith a copy of the foregoing preamble and resolution to each of our Senators and Representatives in Congress.

From 'The Present.'

The Texas Plot Again.

The clumsiness of the government organ has revealed the full meanness and atrocity, to which the Executive of these U. S. has dared to stoop, in order to annex six new slave States to our confederacy. This premature flash in the pan has revealed the features of him who was putting his hand out to fire the mine beneath the national temple Let John Tyler henceforth figure in our annals as Guy Fawkes. To think that a President of this Republic should have gone haggling and begging to those ungrateful robbers, who stole a Mexican province, that he might induce them to share with this country their booty. Not a European state would have done it; and is the morality of freedom to be no higher than theirs? For a man who has one drop of the true old Saxon blood beating in his heart, who has heard the names of Washington and Jay mentioned by his parents with religious reverence, who has ever cherished faith in our institutions, not meaning the patriarchal one, and gloried in the thought of what an American ought to be, and might be, this is a degradation absolutely intolerable. And to think, too, that the national escutcheon has been thus again stained, and a new stigma of contempt from the civilized world incurred, amidst our present disgraces, for the petty purpose of making a vain man for four years more a nominal head of this People! The underhandedness of the means employed completes the disgrace. Where is the once true honor of this nation, that it does not feel to the quick this insult of an unworthy son! Is it possible that for the sake of pecuniary advantage, for the miserable motive of enlarging our commerce, men calling themselves upright, are to connive at this base smuggling? Why is there not an expression of opinion from every city and town, met in their primary assemblies throughout our free States? What are we waiting for! Are there none to take the lead in giving utterance to the just condemnation of a traitor, who has thus abused the national confidence? Are we thus to be gagged with cotton?

You say Peace! Peace! Oh politicians; you assure us there is no danger of the treaty passing this Senate; that too much is known as to the manœuvres by which it was got up; that nothing will be done under EXISTING CIRCUMSTANCES. We understand you, and see your perplexities. Gladly would you defer this embarrassing question till after the election. Neither party wishes to assume the responsibility. We answer, that the country is already injured by the mere proposal of this great wrong; and further, and what is more important, that this popy-draught of security is just what the concocters of the plot most desire. Men long contemplating a sin grow callous to its enormity. Now ought the conscience of the North to speak out, ere integrity is bribed by mercenary proffers. If ye be lovers of this Republic, forget party for the hour, and be men. Depend upon it, God judges by justice, not by expediency. All the Tariffs and Sub-Treasuries conceivable could not remunerate us for the loss of honor. Nay! friends! have you one spark of manly spirit, and can you thus consent to be whipped back, like the cur into his kennel, by the threat of votes withheld? Oh the meek and lamb-like North! May the South fill all offices, control all measures, fling our petitions in our faces, bully our representatives, show the door of the Senate chamber to sovereign States, dictate our Presidents, buy up our papers, lash us like their slaves as we truly are, till shame summons up some courage, till we learn that character is worth more than copper. Politicians! are you really willing to stake your country in a game for President, and make Texas your trump card? And to bring the whole matter to a head; change existing circumstances, elect your candidate, and what then? What then indeed? Why this: That unless before next winter, the common sense and heart of the freemen of this country announce their firm purpose to dissolve this Union, if Texas is annexed, the first measure of Mr. Clay's administration or Mr. Van Buren's, will be to sign this treaty, and so secure the votes of these Southwesterners. Have we not already had specimens of Texan arrogance in the declaration of their papers, that on such and such conditions they would go for the Whigs or Mr. Tyler? Why should we allow ourselves to be deceived about so plain a matter? The addition of Texas will throw an immense new bribe into the hands of the South, and enable them to carry out indefinitely their favorite policy, of putting their foot in the scale, whenever their interests are weighed. It is time for uncompromising decision. The rally cry for all true Americans should henceforth be, until this project is utterly abandoned, TEXAS AND DISUNION.

Duty demands this course for the following among many reasons:—

1. The annexation of Texas will be an outrage upon Mexico, and the first of a long series of aggressive encroachments. Mexico acted nobly to the settlers in that province: she has acted with great dignity and consistent forbearence towards us. And even the insults of our executive have not tempted her to petulance. How the last three administrations have endeavored in vain to drive her into war. Was ever the language of one sovereign power to another so insolent as ours to her? Mexico once loved this nation to idolatry: she has learned to distrust and to fear us. And because she is comparatively helpless, we are to violate her rights! It is infamous. But 'Mexico may be bribed into being the third party to this treaty.' Yes! when all hope is gone that we shall have justice and magnanimity. Alas! poor Mexico; you are dealing with the sons of the Pirates. Even our Senators are dastardly enough to boast in anticipation of triumph over the poor Spaniards, whose crime is that they had the consistency, being freemen, to free their slaves—and so to shame us by the contrast.

2. We wilfully incur the danger of a twofold War with Mexico and England; and our papers, and even our so-called statesmen make baggadocio threats upon the subject, call for increase of navy and army, get up 'Princeton festivities.' A war rushed into for such criminal purposes can end only in distracted councils, paralyzed energies, and sure defeat, with merited disgrace before the world, England has her hands free now. China and India are at peace. But supposing our conquest was certain as our loss is, what utter devilishness would it exhibit, so needlessly to imbrue the hands of this nation in murder. If we do provoke this war, it will bring a dreadful retribution upon its concocters, even the disappearance of Slavery by an exterminating guerilla fight. Heaven save us from that horror. Can any man calmly contemplate such a prospect, when the just, and safe, and in every way practible mode of emancipation is the alternative?

3. But the uselessness of this suicidal and iniquitous course makes its guilt more glaring. 'The need of a safe boundary!' What a shameless farce. What boundary could be safer in every high sense of that word, than a neighboring free republic. 'But she will become a colony of England.' Nonsense. Texas is not ready yet to give up her slaves; and England, it is notorious, would not receive her on other conditions. And should Texas give up her slaves, she would by that step ensure such rapid increase of enterprising inhabitants, as to stand at once independent of foreign influence. It is the weakness which slavery engenders, that makes her now grasp at external assistance. Let her but free her slaves, and Mexico would probaly acknowledge her, and her career might be one to redeem and atone for, in some measure, her past crimes. Yes! there is the whole meaning of this uproar. The safety of slavery in the South is at stake; and for that is this nation to be made a robber, and an assassin. Let the southern States manage their 'domestic institutions' for themselves; and God grant them wisdom. But it is outrageous, that they should demand the aid of the North in this vast scheme of slaveholding usurpation. By their own confession, their only object in annexing Texas is, first, to keep her as a slave State; and, secondly, to secure the balance of power. The safe boundary, in their language, is one which negroes cannot run across into freedom. Texas once gained, the same problem of safe boundary returns; and so to preserve slavery safely we are to overturn the liberties of Mexico. If ever any nation embarked in a career of unmitigated villany, it will be the North, if she is bullied or bribed into toleration of this wrong. Better disunion a thousandfold. We must keep our hands clear of this great guilt.

Space allows no such full discussion, as the solemnity of this crisis demands of every journal. The presentation of this treaty is postponed, not abandoned. It will come up in some shape again. And one thought may be timely in closing. The plan is sooner or later to smuggle in these six new States, and then leave the flurry to blow over. That is the calculation. How very respectful to the conscience, the spirit, the common sense of the North! A little uproar is expected, and then all things, it is supposed, will settle down into the good old-fashioned, habitual submission to the South. Now one thing is clear. Let our merchants be guided by the dictates of commercial interest, if they will; let our politicians tickle their fancies with the prospect of increased party votes. But unless 'God has left us to our evil choice,' there is a large and ever increasing body of Freemen, who are resolved, 1st, to oppose this annexation unswervingly to the last; and, 2d, if the wrong is perpetrated, to strain every nerve to break the bonds that bind the Free States to these usurpers. Deliberately, sadly, calmly, but religiously and firmly should every true-hearted man who fears God, and hopes for the reign of love and liberty among men, consecrate every energy to the redemption of this pledge—TEXAS AND DISUNION.

From the Green Mountain Freeman.

Starksborough Resolutions.

At a meeting of the inhabitants of Starksborough, on the 27th March, 1844, for the purpose of taking into consideration the subject of admitting Texas into the Union, Wm. Worth, 2nd, was called to the chair, and Pearly Hill was chosen Secretary. The object of the meeting having been stated by Joel Batty, the following resolutions were presented:

Resolved, That the proposition for the annexation of Texas to the Federal Union is a measure, surveyed in all respects, the most momentuous ever submitted to the people of the United States, involving considerations both of domestic and foreign policy of the greatest and most alarming character, and the incorporation of their vast territory into the Union would be fraught with peril to its prosperity and permanency.

Resolved, That the government of the United States does not possess power to extend its jurisdiction over any foreign nation, and no foreign nation, country or people can be admitted into the Union, but by the sovereign will and free act of all and each of the United States.

Resolved, That we fully concur in the sentiment of Thomas Jefferson, 'that the Constitution of the United States has made no provision for our holding foreign territory'—still less for incorporating foreign nations into our Union.

Resolved, That the annexation of Texas would be inconsistent with the honor of this country, in view of its relations with Mexico—the U. S. being bound to Mexico in a treaty of amity and commerce;—and by admitting Texas into the Union we bind ourselves to carry on the inglorious war that Texas has commenced against Mexico.

Resolved, That it is the imperative duty of our Representatives and Senators in Congress to utterly oppose the annexation of Texas to our Federal Union, and that a neglect of duty in a matter of such vast magnitude could never be atoned for, even though they might present for our offering their lives and wealth.

Resolved, That nothing but utter inability to attend every session of our national Legislature until it closes, at this important crisis, can be a sufficient reason for the absence of any member of that honorable body, even in a single instance.

Resolved, That we view it to be the imperious duty of the people of the several towns in this State, to meet in convention or otherwise, and agitate the question of annexation of Texas to the Union, and instruct our delegation in Congress to oppose its admission into the Union.

The foregoing resolutions were discussed by Joel Batty, Ira Bushnell, Daniel Varney and A. M. Hawkins, and unanimously adopted.

WM. WORTH, *Chairman.*

PERELY HILL, *Secretary.*

Texas.—A large public meeting was held at Cincinnati on the 28th ult., to consider the question of the annexation of Texas. The subject was discussed at length by several gentlemen, and resolutions hostile to the annexation adopted. A committee was also appointed to address letters of enquiry to the candidates for Presidency, as to their views on the subject.

From the New-York Herald.

The Texas Question.

GEN. HENDERSON, the new minister from Texas, has a *carte blanche* to form a treaty of annexation with Texas—to comply with exactly such terms as our government may dictate. He was appointed by President Houston, in obedience to the secret instructions of the Texan Congress—Houston himself being opposed to annexation with the United States, but preferring that with England. Mr Van Zandt, the present Texan minister at Washington, is very much in favor of annexation, but had received instructions from Houston to delay all action; nor till the arrival of General Henderson no one had authority from Texas to negotiate in the matter. It is supposed that the treaty will be ready to be presented to Congress by the 20th of April—but it is yet uncertain whether the matter will be presented in the shape of a treaty to the Senate, requiring a two-thirds vote, or by a motion or resolution openly in both Houses, requiring only a simple majority. Probably the latter form will be preferred.

In case the American government should refuse to accept the proposition of annexation, then General Henderson *is authorized to proceed immediately to England, and to propose an alliance of some kind with that power, either as a colony, or some other independent shape.* [Gammon!]

* * * *

Another point—many fear that Mexico would declare war if the admission takes place. Indeed, Mexico has said as much—but those who know Mexico, state that the threat is a mere *brutum fulmen*—it will never, and cannot be carried into effect. Mexico would fret, fume, and attempt to annoy—nothing more. The only danger would be from the attempt of England to foment difficulties—to stir up war in Mexico, on Texas, or sedition and disunion in the United States. In that case, the quarrel would soon become European, and France, with her formidable navy, would be called into the field of action to be umpire.

The question of annexation must also be determined before the termination of the present session of Congress. *This is the third time which Texas has knocked at the door of the Union for admission since 1837, and if the treaty of annexation be refused now, the decision is final and fatal both to Texas and to the United States.* IT IS THE LAST CHANCE. Such is the condition of Texas, the accumulation of debt—the pressure of Texes—the paralysis of industry—all caused by the constant hovering of the Mexicans upon her border, that she must either be admitted to the United States, *or seek protection or alliance either with England or Francc.* This, we have reason to believe, is the secret instructions given to her Plenipotentiary, General Henderson, a gentleman of great sagacity, varied talents, and high diplomatic capacity for the very delicate and important mission he has accepted.

This is the best and most correct intelligence we can procure on these momentous topics, up to the latest date on Saturday last. In Washington every party and *cliqué* is in the state of the greatest excitement. The whigs and democrats are equally afraid of Mr. Calhoun's bold and masterly movements on these high questions. Some desperate attempt may be made by both factions to adjourn precipitately, and run away from Washington, to avoid the Texas and Oregon questions, till the next Presidency be settled—but if they do so, we believe that Captain Tyler will, on the day after such adjournment, immediately issue a proclamation for an extra session, to take into consideration the propriety of annexing Texas to the United States.

From all the facts, opinions and views, it is very evident that this republic is in the midst of a very important crisis in its foreign and domestic history. The Texas and Oregon questions, both forced to a head by the present administration, not only throw into the shade all the old questions and 'obsolete ideas' that have agitated the public mind for years past, but they open new feelings, new views, and create a fresh impulse throughout the whole land. These movements will bring us into collision with the policy of England and Mexico—involving difficulty at home and abroad—perhaps ending in insurrection, here and war elsewhere. They bring forth, full grown, the spirit of ambition and conquest—the same family spirit for territorial aggrandizement on this continent, which has marked the career of the elder branch in the Anglo-Saxon race in Europe. If England has the right to extend her flag of empire around and around the old continents of Europe, Asia, and Africa, why have we not a like right to the whole of the northern division of this continent?

Correspondence of the New-York Herald.

WASHINGTON, March 31, 1844.

If I might be pardoned a poetical illustration, I would say that the hand upon the horoscope of this republic points full upon the stroke of *Crisis.* That a most important crisis in the history of this country is rapidly approaching—that the portentous comet will soon pass its perihelion, and perhaps 'graze the sun'—no one can doubt who examines the 'horological signs.' To change the figure, let us examine the elements which are now at work like powerful agents in chemistry, fomenting and leavening the lump.

First and foremost, in point of irresistible necessity, are the affairs of Texas. *Her crisis is come.* Her necessities are upon her, not in the future, but in the present—she cannot wait. The *casa* is issued, the sheriff's hand is already upon the victim's shoulder, and the only alternatives are *bail* or *jail.* These are no light assertions, made upon rumor, and got up for effect, but I make them on the most responsible authority, and cannot be mistaken. The time now is come when Texas must and will either unite with us, or depart from us—be for us or against us—come under the protection of the ægis of the Americen Eagle, or crouch beneath the paw of the British Lion—when her untold and incalculable agricultural and commercial resources shall go to enrich either these United States, or the kingdom of Great Britain. General Henderson is now here with plenary powers; and *before he leaves us,* and *before this Congress adjourns, the fate of Texas must be definitively settled.*

Implicated, and necessarily involved, in this fate of Texas, are other great and mighty interests. And among the first, if not the first, is the institution of southern slavery. Although the position has been rationally controverted, yet it is generally believed, that by the annexation of Texas, the institution of slavery would take a new lease of its existence, and acquire renewed strength. Those who doubt this, say that annexation would merely change the locality of slavery, and not its strength or numbers. As the southern people, who may be presumed to be the best judges, are strongly in favor of annexation, it is safe to presume that this measure would operate favorably to slavery. And on the contrary, that the rejection of Texas forever from this Union, would be a fatal blow to slavery at the South. Therefore, a crisis is also at hand in the condition of southern slavery.

The abolitionists of the North, are, of course, deeply interested in these results. The numbers of these people have greatly increased, particularly at the West, while their power has equally increased at the East. In many States or sections of the Union, they undoubtedly hold a balance of political power. They are, therefore, formidable to both whigs and democrats. And it is a remarkable fact in the political history of these identical times, that between the Scylla of the abolitionists at the North, and the Charybdis of the slaveholders of the South, both whigs and democrats are equally afraid of shipwreck in the approaching Presidential election. Both Clay and Van Buren are equally reluctant to oppose publicly either the annexation or the rejection of Texas. People of less sagacity have no hesitation in declaring themselves.

I will now state, on *undoubted authority,* what you will find it difficult to credit, (although *it is true,*) that *the southern whigs in the Senate will vote for the annexation of Texas.* Messrs. *Archer* and *Rives,* of Virginia, (of *Mangum* I know nothing, but I presume he will do likewise, *Berrien,* of Georgia; *Henderson,* of Mississippi; *Barrow* and *Johnson,* of Louisiana, and *Crittenden* and *Morehead,* of Kentucky—of all these I have certain information that they will vote for annexation, and I think I may also add *Bayard* and *Clayton,* of Delaware; *Merrick* and *Pearce,* of Maryland, and *Foster* and *Jarnagin,* of Tennessee—but of these I have no present means of judging, except from the fact the others will thus vote. I mean to be understood to say that these whigs, from slaveholding States, do all prefer to have the question delayed till after the next Presidential election; but if it cannot be delayed, as it cannot, and they are compelled to vote upon it, then I say they will sacrifice all other considerations, and *throw their votes in favor of the peculiar institutions of the South.*

It will be no party vote in Congress. On the contrary, the whole southern delegation, whigs and democrats—*if they must vote*—will, in one unbroken phalanx, *malgre* all other considerations, boldly throw the white bean for annexation. And neither Clay nor Van Buren will dare to object, for he that objects will be rode over and trampled to death by the South.

The whigs are raising heaven and earth to create the public conviction that nothing can be done or will be done by this present Congress in the matter of annexation. The reason of this is to defend the southern whigs from the fearful alternatives of either voting against the annexation, (which they will never do,) or voting for a measure which must injure, if not destroy Clay at the North. But I see no possible escape for them—they must walk up to the captain's office and settle their passage, or the boat will go without them.

I will suggest the different ways in which Texas may be admitted into the Union, and preserve the equilibrium.

1.—Florida, Divided, } Against { Wisconsin And Iowa, And Texas against Oregon.

2.—Florida, Undivided And Texas } Against { Wisconsin And Iowa.

3.—Divide Florida into two Territorial Districts, by which she could not be ready for admission for very many years, then—

Texas, Divided } Against { Wisconsin And Iowa.

4.—Divide Texas itself—free against slavery.

I wish to call your attention particularly to a suggestion that Texas may be taken under the protection of this government *as a* TERRITORY, until such time as Congress shall see fit to receive her as a State or States, for she is large enough for several. In that case, she would have *no* representation in the *Senate,* and no *voting* representation in the *House.*

WASHINGTON, April 3.

I see it going the rounds of the papers that Messrs. Benton and Wright will vote against the annexation of Texas—that 'they have come out against it.' I am authorized to give an unqualified denial to both of these statements.

I have renewed reason to confirm me in the statements I have already made, that if compelled to vote, the whole South will move together in favor of annexation.

WASHINGTON, April 4.

I hear a rumor to-day, from a very responsible quarter, that Clay will come out shortly, (by letter, I suppose,) in favor of annexation, He will do this to counteract the influence of the National Intelligencer against that measure. The Intelligencer is believed to be secretly much more friendly to Daniel Webster than to Henry Clay.

Annexation is steadily progressing—every thing looks auspicious to that consummation.

Correspondence of the N. Y. Tribune.

WASHINGTON, April 3.

I paid Mr. Calhoun a visit yesterday. He is in most excellent health and spirits, and really looks ten years younger than when he was here last session. He is greatly gratified at the confidence reposed in his judgment by all parties. But strange to say, I found him very sanguine that he would be able to bring about the Annexation of Texas; and he is infatuated enough to believe that when the question seriously comes up before the Senate, there will be not only a majority, but two-thirds found to vote for it! Is not this extraordinary? And now once for all, give the quietus to the statement in Tuesday's 'Herald' that the Southern Whig Senators will vote for Annexation; *they will all vote* against it, unless it be Henderson.

With regard to the Oregon Question, that has got its quietus in both Houses for the present. Mr. Calhoun, last session, was opposed to going to war on a collateral issue; but he still considers our title good to the whole of Oregon; he will not allow the line to be run below 49, unless, by the intervention of Great Britain, the United States can obtain from Mexico a portion of California as an equivalent, including San Francisco. But in no case will he allow the Columbia River to be the dividing line. There is no doubt, in my mind, but the question will be amicably settled.

Mr. Calhoun emphatically declares that he comes on here merely to transact the important business of his Department, and that under no circumstances will he mix himself up with the politics of the day, or the intrigues of the Administration, or the miserable details of granting offices to favorites.

WASHINGTON, Feb. 3.

In the House, Mr. Adams, from the Committee on the Massachusetts resolutions, (proposing an amendment to the Constitution abolishing the representation for the slaves,) reported the following resolutions:

Resolved, That the amendment, &c., ought not to be recommended.

Resolved, That the Committee be discharged from the further consideration of the subject.

These were from the majority of the Committee.

Mr. Adams, in behalf of himself and Mr. Giddings, reported in favor of postponing the consideration of the subject till the first Monday of December next. Mr. Adams made a long written report on the subject.

Mr. Joseph R. Ingersoll, for himself and Mr. Garrett Davis, members of the Select Committee, submitted a report containing their views upon the subject. It concludes as follows:

'The subscribers, knowing the system to exist, and to be recognized in the Constitution, and believing that recognition to have been once essential to the formation, and now necessary to the preservation, of the Union, have no desire to gratify, or duty to perform, except to leave it on the basis selected for it by those whose example it is wise to emulate, and whose counsels it is virtuous to obey.'

Mr. Burt, a member of said committee, submitted a report containing his views on the subject. The report concludes with the following resolution:

'Resolved, That the amendment of the Constitution of the United States proposed by the Legislature of Massachusetts ought not to be recommended.'

Mr. Sample, a member of said committee, submitted a report containing his views upon the subject. Mr. S. remarks: 'He who wishes well to his country, will adhere steadily to it as a fundamental policy, which extinguishes some of the most mischievous sources of all political divisions—those founded on geographical positions and domestic institutions.'

Mr. Morse, a member of the committee, also submitted his views upon the subject, and remarks, that in declining, for the present, to recommend the proposed change, he has no doubt of the existence of the power to do so.

The question was then taken on the resolution reported from the committee of Mr. Adams, as follows:

Resolved, That the amendment of the Constitution of the United States, proposed by the Legislature of the Commonwealth of Massachusetts, ought not to be recommended.

Resolved, That the committee be discharged from the further consideration of the subject.

The first resolution was adopted—ayes 156, noes 13.

The nays were Messrs. Abbot, Adams, Baker Darrah, Dickey, Giddings, Hudson, Marsh, Morse, Rockwell, Rogers, Seavrance, and Winthrop.

The second resolution was agreed to.

Correspondence of the Journal of Commerce.

WASHINGTON, March 29, 1844.

The Baltimore Methodist Conference closed its session on the 25th inst. The meeting was one of unusual interest for two reasons: first, because of the animated discussion on the subject of slavery. Secondly, because of a resolution adopted and to be sent up to the General Conference, which will meet in New-York in May, requesting that body to divide this Conference, which now consists of about 200 members, into two Conferences. Many were very unwilling to divide, but it was at length carried by a considerable majority. By the opponents of the measure, it was contended that the entireness of this Conference ought to be maintained, on account of its mediatory and conservative influence on the question of slavery. If so important a Conference as that of Genesee had entertained the question of abolition, there was great danger. Nay, the ancient and patriotic Commonwealth of Massachusetts, which cradled our liberties, had with singular unanimity of parties asked for an amendment of the Constitution on the subject of slave representation. Recent legislative action in Church and State looked threatening. The Pittsburg Conference, too, had appointed delegates to the General Conference, charged with the advocacy of the abolition of slavery. Bishop Soule thought this alarm unnecessary. He had lately come from the South, and was certain there would be no attempt at New-York in May to elect a *slaveholding* Bishop, as one member had apprehended. When the vote on the question of a division of Conference was taken, it stood 102 ayes; 53 noes. So they go strong for a division.

COMMUNICATIONS.

Letter to Rev. Mark Staples.

DEAR SIR:

I wish to call your attention to certain points in the discourse preached by you in the Methodist meeting-house, on Sunday, March 24th, touching the old organized abolitionists. In the first place, you preached against slavery, and in favor of emancipation; and gave the people to understand that you were a good abolitionist. The sermon was evidently preached in consequence of a lecture the Sunday evening previous, by Frederick Douglass, touching the pro-slavery character of the M. E. church. With all due respect, I would inquire, why the abolitionists of Dorchester have not been able to discover, until last Sabbath, that you were such an out-spoken abolitionist? Where were you, last fall, when the Liberty party (not Garrisonites) were struggling against wind and tide, with the meeting-houses closed against ministers of their own denomination, (except the Methodist,) and could hardly get enough together to say 'we'? were you seen in their midst, cheering them onward? Once I believe you attended their meeting, when it was held in your meeting-house, and offered prayer; but neither you nor any other minister in town appeared sufficiently interested to attend, except when it was brought to your very doors.

But, to the discourse. You attempted to stigmatize some anti-slavery men, because they have come out from the pro-slavery church and government. You quoted the language of Mr. Alcott, as expressed by him in some remarks made in the Sabbath Convention. What, I ask, sir, has that to do with the anti-slavery cause? Mr. Alcott is not an anti-slavery lecturer, nor a member of the anti-slavery society. What, sir, is it to you or me, as anti-slavery men, whether Wm. Lloyd Garrison and some others believe as we do or not, in regard to the Sabbath? What if he believe,—as he does, and as did John Calvin, Martin Luther, George Fox, and Dr Priestly, (prominent leaders in different denominations,) that the Sabbath was a Jewish, not a Christian institution? Why make a belief in the Sabbath a test question in regard to a person's Christian or anti-slavery sincerity? You cannot be ignorant of the fact, that a very worthy and respectable member of your church is employed in business which requires the same work to be done on Sunday, and often more laborious, than other days, and is obliged to hire some one, either for love or money, to work for him when he is absent to attend public worship. And yours is not the only church in town, in the same condition, Does not slavery take the Sabbath from millions in this country? Are there no slaveholders in your church?

You quoted from the writings of P Pillsbury, N. P. Rogers and S. S. Foster, and gave us to understand that they were bad men, who took anti-slavery as a cloak, under which to work for the overthrow of the church and ministry. Are you ignorant of the fact, that Parker Pillsbury was an Orthodox preacher—that Stephen S. Foster was a member of an Orthodox church, and studied seven years to be a minister—and that N. P. Rogers was also a member of an evangelical church, and active in the support of our religious institutions, at the time when they entered the anti-slavery warfare? They expected sympathy from the church, but received opposition. They 'asked for bread, but received a stone.' They felt that they were engaged in a good cause, and if the organized church opposed it, it was not 'the light of the world'—and left it. If the indifference of the church has driven men to a dangerous position, I think you had better spend your time reforming the church, rather than attacking those men whom you would give us to understand are infidels. But who have raised the standard of Christian morality higher than the organized church? Speaking in defence of ministers, you said, the only martyr in the anti-slavery cause was a minister, Rev. Elijah P. Lovejoy. He was a martyr to be sure—but why? We read in the blessed gospel of our Lord and Saviour, that 'they who take the sword, shall perish by the sword.' He took the weapon of death, and perished by it.

You intimated that these men were men of little courage, and would stand back in time of danger. But was Lovejoy the only martyr? Was not Dr. Crandall imprisoned in the District of Columbia, and killed by inches? Did Wm. L. Garrison ever shrink from danger? He was imprisoned twice, and a gallows erected at his door. Did he at any time lower the standard of anti-slavery truth, or cower before the enemies of righteousness? How was it with Edward and Mary Needles, and James and Lucretia Mott, of Philadelphia, when the city was in the hands of the mob which burned up the beautiful Pennsylvania Hall? They heard the mob contemplate an attack upon their dwellings, at night. The mayor of the city sent them word that he would defend them, if they were determined to remain at home; but they would not accept of the offer, lest blood should be shed in their defence. They spread their tables with provision, and waited for the mob. The mob came, and howled like mad men, but could not master courage to enter the peaceful dwelling. The inmates passed through the fire unharmed. They lived out a great Christian principle, advocated by the men whom you held up to reproach—I mean non-resistants. Has Stephen S. Foster shrunk from danger? Fidelity to the slave has caused him to be imprisoned more than once, and the people in their mad fury have torn the clothes from his back. Had it not been for his practical non-resistance, he might, ere this, have fallen a martyr to the cause.

You quote from a letter, sent to the editor of the Battle-Axe, which contained sentiments dangerous to the sacredness of the marriage vow. What had that to do with the anti-slavery cause? If the letter contained sentiments unfavorable to the marriage institution, I am confident it did not meet the approbation of the old organized anti-slavery men or women. Nay, I doubt whether one out of a thousand of them has ever seen or heard of such a letter. But does not slavery blot out the marriage institution from among millions in this country? Are you not in church fellowship with slaveholders?

Alluding to Parker Pillsbury, you asked why that individual did not go to the South, and preach; and then answered the question by saying, because he could not get so much pay!—and, secondly, because he would be made a head shorter! I thought this old pro-slavery argument had become too stale for use. Do not your people understand that the South could not hold her slaves, if the North did not stand pledged, with her guns and cannon, to pour the 'iron hail of death' into the bosom of the slave, the moment he, in imitation of our forefathers, rises to break the chains of a bondage, 'one hour of which,' Thomas Jefferson being witness, 'is fraught with more suffering than ages of that which our fathers arose in rebellion to oppose.'

My brother, I would exhort you to rest not, day nor night, but 'cry aloud and spare not,' until the church shall release herself from the mighty incumbrance, and appear 'fair as the moon, bright as the sun, and terrible to the enemies of righteousness as an army with banners.'

HIRAM W. BLANCHARD.

Neponset Village, March 26, 1844.

Conventions in Barnstable County.

WEYMOUTH, April 3, 1844.

BRO GARRISON:

Through the medium of the Liberator, I desire to spend a moment, while at home with my family, in free Weymouth, in giving the friends of the Massachusetts A. S. Society a brief account of the Conventions which have recently been held in Barnstable County, by C. L. Remond, S. S. Foster, L. Ford, Abel Tanner, and myself.

In Sandwich, we were cordially welcomed by our friends, Capt. Chas. Nye, Wm. H. Russell, W. Loring, and others. The Convention was held in the spacious town hall, and was well attended in the evenings. Though very unfavorable reports had reached this town, in respect to our convention at Plymouth, yet the people heard the word of anti-slavery 'with all readiness of mind.' Friend Foster, I trust, will give the readers of the Liberator on account of the sayings and doings of a certain priest, who lives in this town, by the name of Pease, who agreed to show us our errors, but found it convenient to back out, when he learned that Foster would be there to reply to him.

Our next Convention was held at Hyannis. This is a pleasant and flourishing village in the south part of the town of Barnstable. Here I spent the first six years of my public life, as a teacher of the good things of the kingdom. Since I became an abolitionist, I had not before been to Hyannis, and I knew not how my friends would receive me and my associates. It afforded me, I assure you, much satisfaction, on going to the Universalist meeting-house, to find the largest first morning meeting that we had had since we started the Hundred Conventions. Here Abel Tanner, who had been lecturing for several weeks on the south shore, joined us, and accompanied us through the county, and to Fall River and New-Bedford. Capt. Sylvester Baxter was chairman of the Convention, which continued until Sunday evening, with increased interest. Notwithstanding we were bitterly opposed by two Baptist clergymen, by the name of Barnaby and Pollard, who denounced us as being anti-minister, anti-church, and anti-God, yet we obtained several new subscribers for the Liberator, and a generous donation was made in aid of the Hundred Conventions. Kindly were we entertained by David Hinckley, Capt. C. Goodspeed, excellent wife of the last named brother is much interested in our holy cause, and will do something for the Massachusetts A. S. Fair.

Kindly aided by Capt. Baxter, we went next to South Dennis, and were hospitably entertained by George Hastings, the Universalist minister in that village. After laboring, to all human appearance, in vain, we shook the dust from our feet, and departed for Orleans. The Convention met in the Methodist meeting-house, and Stillman Burden, the Universalist minister of Orleans, was appointed chairman. The meetings were all well attended, and much good, I think, was done. Capt. Simon Higgins, one of my old friends, received us very cordially into his excellent public house, and to his richly furnished table, 'without money and without price,' was convened, and made a generous donation for the conventions. Others also subscribed for the old pioneer sheet, among whom was a physician, whose name now has escaped me, and the Universalist minister of the place.

The next Convention was in the town of Barnstable. The day it was there held, it was quite stormy; friend Remond was more than once grossly insulted by a Universalist minister, whose name is Paige, and who so managed, that it was exceedingly difficult for us to get our sentiments before the people. Declining an invitation to sup with the said Paige, because he had insulted my brother Remond, I took occasion to tell him that I thought he was one of the meanest Universalists that I had ever seen. In this town we found resting places for our weary frames, in the hospitable dwellings of Alvin Hawes and Ezekiel Thatcher, who, with their companions, are deeply interested in the great moral movements of the day. Thus ended our Conventions in Barnstable county. Next winter, when the men are at home, and at leisure, I think it would greatly aid our holy cause to hold conventions in every town on the Cape, from Sandwich to Provincetown. The people in that section of the Commonwealth are kind, unusually hospitable, and will be quite likely to receive cheerfully the gospel of anti-slavery, when candidly presented to them.

The great obstacle now to the further progress of our free principles is the religion of the land, falsely called Christian. The clergy, with a few honorable exceptions, are the deadly enemies of their country's freedom. 'The prophets prophecy falsely, the priests bear rule by their means, and the people love to have it so.' How long this state of things will continue, and what will be the end thereof, God only knows.

Hoping that brother Foster will furnish the readers of the Liberator with an account of the Conventions in Bristol county, I subscribe myself,

Yours for freedom,

JOHN M. SPEAR.

Meeting of Colored Citizens in New-Bedford.

Pursuant to notice, a large number of our most respectable colored citizens met in the 3d Christian Church, on Thursday Evening, March 28th

The object of the meeting was to express an opinion relative to the conduct of Henry Johnson, on Sunday evening last, in the Town Hall, in the presence of the large auditory there assembled.

The meeting was called to order by Wm. Berry, Thomas T. Robinson was called to the chair, and S. Howard acted as Secretary. The following preamble and resolves were submitted to the meeting, viz.

Whereas, we believe that duty to our brethren in bonds, to our friends who are advocating their cause, to ourselves as co-workers in the cause of humanity, demands that we should thus publicly protest against, and rebuke the outrageous conduct of Henry Johnson, who at or near the close of the recent Anti-Slavery Convention in this town, stood up and placed us in a very unenviable position,

THE LIBERATOR

BOSTON:

FRIDAY MORNING, APRIL 12, 1844.

To the Members and Friends of the American Anti-Slavery Society, in Massachusetts.

The Board of Managers of the Massachusetts Anti-Slavery Society beg leave to remind you of the approaching anniversary of the Parent Society, which is to be held in the city of New-York on the 7th of next month, and to urge you to grudge no expense, to spare no effort, to ensure your attendance, in full and effective array, on that vitally important occasion. They would deem it a serious calamity to the cause, if not a discouraging indication of apathy on your part, for you to remain at home at a time when your presence, your counsel, your co-operation, were more needed than they will be at the ensuing anniversary. Questions of the highest importance will be presented for consideration and action, intimately connected with the welfare and efficiency of the Parent Society in regard to its future operations, and also in relation to a peaceful dissolution of the most oppressive and blood-cemented American Union.

If the Parent Society has not of late been, as to its measures and efforts, all that the necessities of our cause require; still we trust there is not one among us hard-hearted, who is prepared to advocate its abandonment or suppression. The time is doubtless to come, when it will no longer be needed; but, should the Society preserve its hitherto stainless integrity, that time will come, in our opinion, only when slavery ceases to pollute the American soil, and not a slave remains to be emancipated among us. We counsel you to distrust the soundness of that advice, or the wisdom of that policy, which contemplates the dissolving of our genuine anti-slavery association into its original elements, at this awful crisis in our national career.

We do not know that any one in our ranks is disposed to proffer any such advice, or to suggest any such policy; but we are sure that there is not that concentrative action among the abolitionists, either in this Commonwealth or elsewhere, which the nature of the warfare, the importance of the cause, or the exigencies of the times, imperiously demand. We claim to be engaged in a mightier conflict for freedom than that in which our revolutionary fathers waged in 1776—for the overthrow of an oppression, '*one hour of* which, in the language of Mr. JEFFERSON, 'is fraught with more misery than *ages* of that which they rose in rebellion to oppose'—for the deliverance of three millions of our countrymen from slavery, and the recovery of our own lost rights—for our homes, our firesides, our sanctuaries—for the marriage institution, the vindication of all that is dear to the heart of God or man, the brotherhood of the human race, the triumph of Christianity; yet how feebly and falteringly do we urge the prompt action, the heroic endurance, the tireless vigilance, the uncompromising spirit, the self-sacrifice, the co-operation, the generous devotion, the liberty-or-death resolution of those revolutionary sires! Are we in earnest? Do we mean what we say? Do we hold liberty to be paramount to all things? Are we resolved not to wear a chain ourselves—not to fasten it upon others? Have we really counted the cost of the warfare? Are we prepared to do and dare every thing, that men may justly do and dare, for the maintenance of the principles of civil and religious freedom? Shall we talk of disbanding our forces, or increasing our associations? Is there a loss of individual identity or power, by a union of the many in the cause and truth? Is earnest co-operation a hindrance to the triumph of right? Is it better to be isolated than united together, for the accomplishment of a great work?

But if we associate, let us do so to some purpose! Let us make our societies formidable, by their vitality, to the enemies of liberty! Let us, individually, be ashamed to cast our share of responsibility and duty upon others, who have their own to discharge! Let us arise—let us agitate—let us renew our strength, buckle our flickering zeal, be more resolved for the fight, strike heavier blows, and take a loftier position! Let us prove by our deeds that we are not to be overcome, but are resolved to conquer or perish!

We deem your presence at the annual meeting in New-York to be of more importance, at this juncture, than it will be at the New-England Convention. As we are impracticable, attend them both; but such of you as may be present at only one of these important conventions, and are hesitating which to attend, we respectfully advise to give the New-York gathering the preference, for the following among other reasons:—

First—An important amendment to the Constitution of the Parent Society is to be proposed, by which the Executive Committee may be located elsewhere than in New-York, or wherever the Society may annually choose to determine. By this change, the field for choosing an efficient Executive Committee, instead of being confined as it now is to the city of New-York, will be unobstructed throughout the country; and the best materials therefore, of which to compose this responsible body, may thus be readily obtained, to the manifest advantage of our enterprise. If such a change is made, it is desirable that it should be made understandingly, harmoniously, and at as large a meeting of the members and friends of the Parent Society as practicable.

Secondly—The situation and prospects of the Anti-Slavery Standard, and the spirit in which it should be conducted, are matters of deep interest, which will require great deliberation and the wisest counsel.

Thirdly—The question of making A REPEAL OF the Union, which now exists between the North and the South, the rallying point of the American Society, and the great revolutionary object of the friends of freedom at the North, (by moral and peaceful means,) will be presented for the action of the Society;—a question which ought promptly to be settled, and in the affirmative, which, courage and unanimity are essential to success. If the time has come to 'pass the Rubicon,' then let the deed be done; but not without due preparation of mind, and that clearness of vision, which such a movement will require. The question is one of great solemnity, and of momentous importance. It ought to be discussed calmly, intelligently, thoroughly; and if it be decided to make 'REPEAL' the watchword, then that decision ought to be supported by a series of measures adapted to the emergency, and calculated to make 'a short work in righteousness.' But,

Lastly—Whatever may be said or done, respecting the Union as it now stands, another question is to be met, at our national gathering in New-York, respecting which, it seems to us, there can be no room for controversy or division among ourselves. The atrocious project of annexing Texas to the Union, by treaty, it is to be feared, will be crowned with success at the present session of Congress, notwithstanding the darkening unconstitutionality of the act. With John Tyler as President of the United States—with such a Cabinet as he has chosen—with John C. Calhoun for Secretary of State—with a Senate composed one half of slaveholders, every one of whom regards the existence and perpetuity of slavery as of the highest importance to the South, and the other half composed of Northern Senators, every one of whom has basely cowered before the slaveholding power, and seen the sacred right of petition annually cloven down, without daring to raise a single note of remonstrance, sufficient of whom can unquestionably be bribed or intimidated into a support of this treasonable measure—we conceive that there is scarcely any ground to hope, that Texas and the South will be defeated in their long cherished purpose. Even before the time for assembling in New-York shall have arrived, the deed may have ratified the treaty, or in some other way Texas may be declared to be an integral portion of the American Union. Whether the annexation take place now, or at any future period, it behooves the abolitionists of the United States—all who claim to be the friends of freedom—to know and declare what they are resolved to do, 'sink or swim, live or die, survive or perish,' and to be ready for the event at any moment; so that they may rally unitedly, as if a universal trumpet-call had been sounded, and act with the swiftness and energy of a living thunderbolt.

Let us, then, be strongly represented at New-York, from Maine to Wisconsin. Let those abolitionists, who cannot possibly give their personal attendance, combine their means together, in the various parts of our widely extended country, and send as delegates men and women of the soundest judgments, the clearest vision, the strongest intellects and the best hearts, in whom they can confide, undoubtingly, and who will truly represent those by whose assistance they are enabled to be present.

'The time has come for earnest deeds—we've not a man to spare.'

In behalf of the Board,
FRANCIS JACKSON, *President.*
EDMUND QUINCY, *Secretary.*
Boston, April 12, 1844.

Cassius M. Clay.

The anti-slavery press should not allow the letter of this gentleman to the Mayor of Dayton, Ohio, to pass without plain and wholesome criticism. Its power to do mischief—to mislead and bewilder those whose perception of principle is none too clear or strong, and whose liability to be tempted politically beyond their self-government is imminent—is derived not so much from its ingenious sophistry, as from the fact that its author has emancipated all his slaves, and seems to be animated by the spirit of universal liberty. The pro-slavery whig papers of the North show their appreciation of the extraordinary value of this letter to their present struggle for political supremacy, by the avidity with which they seize upon it as a political windfall, the readiness with which they lay it before their readers, and the flourish of trumpets which they make over it. Cassius M. Clay has yet to learn, that he must not write any thing respecting slavery or slaveholders, that will be gratifying to such corrupt prints, if he would secure for himself a sound anti-slavery reputation. He must know, too, that though he has done a righteous act in emancipating his slaves, that single act does not necessarily establish his claim to be regarded as a consistent and faithful friend of freedom—as a trustworthy abolitionist.

We wish to deal as gently and forbearingly with Mr. Clay, as justice and charity will allow. He is evidently a man of uncommon powers of mind, of rare moral intrepidity, of heroic determination, and no hypocrite. In proclaiming freedom to his slaves, he has done simply an act of naked justice—relinquished stolen property—ceased to be a man-stealer; but, in view of his geographical location, his position in society, his family connexion, and his birth and education, as well as of his scorching denunciations of slavery, it indicates that he has great elements of character, which, if directed aright, may make him a blessing to millions, and a brilliant ornament to his country. At present, his sight is only so far restored as to allow him to 'see men as trees walking'; and therefore he is not qualified to act as a guide, but needs to have his vision anointed afresh. But he inspires us with faith in his sincerity, in his readiness to be taught, in his resolute courage to carry out his convictions of duty. On such a man we have no anathemas to bestow; and when he goes astray, we feel that a calm appeal to his reason and conscience will affect him far more powerfully than the severest invective.

In his letter under review he says—'It is my most decided determination to vote for Henry Clay for President.' To justify himself in this bad act, he resorts to a mode of reasoning, which, however satisfactory it may prove to pro-slavery whig editors, or however conclusive it may seem to those who never reflect, *is really very shallow*, as well as immoral.

His first plea is—'Men never have and never will, in all cases, think alike.' What is his deduction from this universal fact? Why,—*ergo*, it is right to vote for Henry Clay to be the representative of a republican people, who tramples upon all the sacred rights of man, is an incorrigible slaveholder, and goes for the perpetuity of slavery on his native soil! The logic is kindred to that which runs—Moses was the meekest man; therefore, Balaam's ass spoke.

Again, 'All government is necessarily a sacrifice, to some extent, of individual will. How this, if it be true, demonstrates the safety or duty of placing another man-stealer in the Presidential chair, we have not the logical acumen to perceive. Undoubtedly twice two make four, but how this proves that twice four make eleven is not so plain.

Once more—'That is the best government to each individual, which fosters or allows the most of what that individual believes to be conducive to the best interests.' Without stopping to controvert this proposition, we are still puzzled to know how that justifies any man in giving his vote to elevate a profligate tyrant to the most powerful and responsible office in the gift of the nation. Is *he* to be trusted with *human interests*, who scoffs at *human rights*, and actually holds sixty human beings in slavery, as chattels personal? O, awful infatuation!

'The question is not,' says Mr. Clay, 'can I find some man to vote for among seventeen millions, who thinks in all respects as myself?' Truly does he say this is not the question! Why then attempt to make a false issue? If, for this reason, he can vote for Henry Clay, why can he not, for a similar reason, vote for a Nero or Caligula? What, then, *is* the question? It is this—Can it be right to bestow our suffrages on one, who is the upholder and defender of a system of oppression, unsurpassed for its enormities in the bloody annals of mankind—which compels its victims to rank with four-footed beasts, to live in a state of unchastity, to know no other God than the tyrant who claims them, to surrender up all their rights, to live and die in a state of heathenism—which has destroyed all reverence for virtue, liberty, and righteousness in the land—which holds absolute sway over both the whig and democratic parties, and also over nearly every religious sect in the land—and which is hurrying this country to a terrible and remediless overthrow? How is it possible for any rational and intelligent man to answer this question in the affirmative, without sacrificing the truth, and sporting with the sufferings of those who are held in ruthless bondage?

In his judgement, 'the tariff, the currency, the lands, economy, executive and ministerial responsibilities, and many other interests, all depend on Mr. Clay's election for beneficial determination.' It is not necessary to question the honesty of this opinion; but may we not ask, is it a rational one? If Henry Clay be elected, will it not be owing to the fact that he is a slaveholder, and an uncompromising friend of the slave system? Would he now be in nomination if he were the avowed champion of equal rights and universal emancipation? Are the whig and democratic parties divided on the question of liberty and slavery? Is either Henry Clay or Martin VanBuren repudiated by the South for his anti-slavery tendencies? What power, but that of slavery, has controlled 'the tariff, the currency, the lands,' &c. &c. ever since the formation of the government? And what are all these interests, compared with the one great question of human liberty, without which, there can be no prosperity?

But we are told that if Henry Clay be elected, 'the decision of 1840, passed by the people, will be confirmed, and the policy of the country settled.' Whatever that decision was, it had no reference to the abolition of American slavery, but only to the defeat of one party, and the success of another, *both of which were the tools of the slaveocracy!* Hence, it did not consult the honor, the purity, or the welfare of the republic; for nothing but righteousness can exalt a nation, and sin is a reproach and curse to any people. In view of the rapid mutations of political parties, it is certainly very absurd to suppose that if the whigs should again succeed, the policy of the country will be settled; for at the very next election, they might be totally routed. Besides, there can be no 'settled policy' secured to the nation, so long as slavery is tolerated; for the interests of free labor and slave labor are antagonistical, and on the same soil will not admit of reconciliation. It is insanity to dream of having any thing settled on a right basis between the parties who have made 'a covenant with death, and with hell are at agreement.'

After the policy of the country is settled, says C. M. Clay, 'we shall have time to look about us, and project that other great reform,' the overthrow of American slavery! For the sake of some imaginary advantages to ourselves, we must now shut our eyes to the abominations of that direful system, stop our ears to the cries of the oppressed, and petrify our hearts; and then, having succeeded, we can espouse the cause of liberty at our leisure! 'Then shall we have time.' Are we sure of this? Is it an easy thing to 'circumvent God' in this way? Is it doing a good business for ourselves or our country, to postpone the claims of bleeding humanity to a more convenient season? Yes, says Henry Clay; yes, says the Whig party; and, we lament to say, yes, says C. M. Clay! But Justice says no; Reason says no; Humanity says no; Liberty says no! O, let there be no delay in this work of repentance! How can we expect a just God to bless and prosper us, while we dishonor his image, rob and oppress our fellow-creatures, and applaud and honor those who are the pillars of the system of slavery?

There are some other points in this letter, which call for animadversion in another number.

Remarkable Debate -- Christianity and War -- Congressional Views of the Gospel of Peace -- Importance of Chaplains in the Army!

WASHINGTON, April 7, 1844.

DEAR GARRISON:

There have been some debates in the House of Representatives, during the past week, which will deeply interest you, and many of your readers. They related to theological questions, to which the public mind has been drawn of late years, chiefly, as I suppose, by discussions in the Liberator, and in meetings and lectures in the Eastern States. These debates have occurred on a bill making appropriations for the pay of the army. Mr. Pettit, of Indiana, formerly a clergyman, moved the following amendment, viz:

'That no money shall be paid out of the Treasury of the United States to any chaplain or chaplains.'

He disclaimed any intention to denounce the Christian religion, but he insisted, in a speech of considerable length and great earnestness, that it is absurd to pay $35,000 a year to teach a religion, whose great and distinctive principles are non-resistance and forgiveness of injuries, to soldiers, whose duty, by the law of the land, is to fight and avenge injuries. So far as they really received the plain and unequivocal doctrines of Christianity, they must be disqualified for performing this duty. If this religion had been necessary or useful for national defence, our fathers would have engrafted it upon the Constitution; but they did not deem it safe so to do. The precept, that when smitten on one cheek, we should turn the other also, would require us, when Great Britain took possession of a part of Maine, to give her Oregon also. He called upon gentlemen, who were sticklers for retrenchment and economy, to retrench this useless and absurd expenditure.

Mr. Pettit was replied to, but not, as I thought, *answered*, by Mr. Holmes of S. C., Mr. Hammett of Mississippi, Mr. J. R. Ingersoll of Pennsylvania, and several others. None of them fairly met, or attempted to meet, the point he had raised; but they dwelt upon the common-place matter of the benign influence of Christianity in mitigating the horrors of war; just as though it were not of the very essence of war to do as much injury to an enemy as possible! This is the necessary and grand design of war, and all the instances of forbearance and humanity are but trifling exceptions, which, so far as they are practised, constitute an argument against war, inasmuch as they show a shrinking of the minds of men from carrying out the essential principle of the system.

Most of these speakers insisted largely upon the salutary influence of Christian piety in aggravating the valor of soldiers in battle, and in prevailing upon God to give success to armies! Mr. Ingersoll said, with wonderful *naivete*, that the despots of Europe, in making the Christian religion a part of the discipline of their armies, showed how sensible they were of its importance to the efficiency of those armies, and the stability of their power! He brought Napoleon as an illustration of this point, and intimated that if he had always been faithful to his Christian creed, and never for convenience turned Mahometan, he would have triumphed at Waterloo, and not perished miserably on the rock of St. Helena! He did not tell us how he, a *Protestant*, would reconcile it with his argument, if Wellington and his army, who had never turned Turks, had been defeated, as the result of Bonaparte's fidelity to his faith! The success of Constantine, under the encouraging vision of the cross, and the resistless and destructive valor of Cromwell's pious troops, were adduced as decisive proofs of the inestimable value of Christianity as a munition of war. Of those who assailed Mr. Pettit, none appeared to be quite so much shocked as the slaveholders. Slavery being a perpetual state of war, the most unjust and unprovoked, it is no wonder that those worthies showed so much sensibility on this occasion. If they admitted war to be irreconcilable with Christianity, they would admit that slavery is so too. Of course, they are peculiarly startled at any reasoning, which can lead to such a conclusion. Mr. Pettit was finally prevailed upon to withdraw his motion, and the appropriation for the pay of chaplains was agreed to. On a subsequent day, however, he came up again to the attack, with a motion to exempt soldiers from compulsory attendance on public worship; and he then expressed great regret that he had consented to withdraw his former motion, in relation to chaplains. He spoke again with great animation, and declared that he was sorry he had not passed between the tellers *alone* on his former motion. He was this time supported by Mr. Hale of N. H., who asked of what value that devotion could be, which was enforced like the drill? He said that Christianity was a religion of the heart, and rejected an unwilling worship. The proposition failed, although the vote was considerable in its favor, many of the most considerate and respectable members voting that way.

These are transcendent and extraordinary topics to be brought into discussion in Congress; but I, for one do not regret their introduction. I confess, even at the hazard of being pronounced as an infidel, (as in fact Mr. Pettit was,) that we ought either to practice and *teach* in conformity with our religious principles, or to adopt principles to which we can conform our teaching and practice; because nothing is more demoralizing than to make a profession of principles, and habitually to disregard them. This is hypocrisy, the vice of vices. I have great hope that these debates will contribute to bring this great subject to the notice of Christians and philosophers, for I know of none more interesting to our race. These are seminal principles out of which our habits and actions grow and branch over as the oak from the acorn.

Mr. Evans, in the Senate, submitted a resolution, calling upon President Tyler to communicate any correspondence with the British Government, shewing a design, or the absence of any design, to acquire the Territory of Texas. The resolution was laid over of course, until the next day (to-morrow.) I trust the correspondence will be brought out; when, as I am informed, it will appear how falsely and wickedly the Executive and its organs have sought to inflame our jealousy of Great Britain, in order to get up a spirit and a pretext to support and justify the seizure of Texas.

I think you carry your distrust of the Senate, (if I have understood your remarks,) too far. I feel perfectly easy about the fate of the treaty of annexation, whenever it shall come before the Senate. About the fate of a bill of annexation, requiring a bare majority of each house, I do not feel so confident. That the project will be pursued by the South, even to the dissolution of the Union, if it is rejected in both the forms abovementioned, I do not doubt at all.

You express, very naturally, an incredulity as to the rumor of Mr. Clay's having declared, in any manner, that he is opposed to annexation. I have not seen nor heard any such declaration, but I have heard that private letters to that effect have been received from him by Senators; and I have heard it from a source which does not permit me to hesitate to give it credence. At the same time, I think that private givings out, on questions of this importance, ought to go for nothing. It seems to me consistent neither with manly frankness, nor with ordinary respect for the people, to withhold from them a declaration, so important and interesting as to be deemed necessary to be made in so many private ways, and to so many private persons. For one, much as I am attached to whig principles, I would vote for Mr. Van Buren, if against annexation, sooner than for Mr. Clay, if he is either for it, or *uncommitted* against it.

D. L. C.

Anti-Slavery Convention in New-Bedford.

The Convention which was held in New-Bedford on Saturday and Sunday, March 23d and 24th, was exceedingly spirited and impressive, and produced not a little sensation throughout the place. The beautiful and spacious town hall was thronged by a deeply interested multitude, especially on Sunday, and the question of slavery was discussed in all its religious and political bearings. John Bailey presided on the occasion, and speeches were made by Abby Kelley, C. L. Remond, S. S. Foster, W. L. Garrison, and several others. The following are the resolutions that were proposed for discussion. One relating to Liberty party, and strongly condemnatory of it, has been mislaid. A liberal contribution was made in aid of the 'One Hundred Conventions.'

Resolved, That, with a very few exceptions, the most formidable enemies to the anti-slavery cause, as well as to every other unpopular reform, are the American clergy, who can justly claim no other succession from apostolic times, than that of being in the spirit, and treading in the footsteps of their Christ-rejecting predecessors, the Jewish chief priests, scribes and pharisees.

Resolved, That they who maintain that the anti-slavery movement is a secular one, and that the Sabbath is too holy a day on which to advocate its claims, do make a pernicious distinction between religion and humanity, deny that a man is better than a sheep, and belong to those ancient formalists and hypocrites, who cried out against Jesus whom they crucified, 'This man is not of God—he keepeth not the Sabbath day.'

Resolved, That the claims of bleeding Humanity cannot be postponed in consideration of the sanctity of any particular day, but deserve immediate and earnest consideration, and prompt relief.

Resolved, That the monopoly of the first day of the week, by the American clergy, who assume the right to dictate to the people how and where they shall worship God—what they shall hear, and say, and do—who shall speak, and who be silent—what subjects are deserving of consideration, and what are not, on that day, is equally alarming and impious—at war with reason and revelation—a bold denial of human rights and the equality of the human race—a hostile attack on the freedom of conscience, thought and speech—a mighty obstacle in the pathway of human redemption—and is in no case to be tolerated by the friends of universal liberty and reform.

Resolved, That the worship of God consists in obedience to the law of love, and not in the observance of religious forms and ceremonies.

Whereas, it has been declared, on high slaveholding authority, on the floor of Congress, that the annexation of Texas is 'the settled policy of this government;' and

Whereas, the danger of annexation is undeniably great and imminent; and

Whereas, such annexation would be not only an unconstitutional act, but a dissolution of the Union; therefore,

Resolved, That in case this deed of oppression, violence and blood be consummated at the present session of Congress, the friends of freedom and free institutions at the North should instantly declare the republic to be sundered, and the government at an end; and take such measures to institute for themselves such government as shall be compatible with their own safety, and the preservation of the inestimable blessings of liberty.

On Friday evening previous to the Convention, Abby Kelley gave a very able lecture in the town hall to a large and deeply interested auditory.

Essex County Anti-Slavery Society.

A quarterly meeting of the Essex County Anti-Slavery Society was holden in the Christian meeting-house, Essex, on Thursday, April 4, commencing at half past 1 o'clock, P. M.

The meeting was called to order by the President, Charles Lenox Remond, of Salem. The minutes of the last meeting were called for and read.

A committee of three was appointed to obtain the use of the Congregational meeting-house, or any other larger house for this Convention, for this evening, and the remaining sessions of the same—viz. Thomas Haskell of Gloucester, Warren Lowe and Solomon Andrews of Essex.

Henry Clapp, Jr., of Lynn, presented the following resolution, which was accepted for consideration:

Resolved, That American slavery is a sin, with which there can be no innocent compromise; and that it is our duty to come out from every institution which in any wise supports it.

The resolution was advocated by S. S. Foster of N. H., Clapp and F. Douglass of Lynn, Mr. Proctor of Manchester, and John M. Spear of Weymouth.

Thomas Haskell, in behalf of the Committee to procure a more commodious house, then reported their inability to obtain the Orthodox meeting-house; that the house belonging to the Universalist Society might be procured by complying with the usual terms, as follows—$3 for an evening, and $7 for a day and evening.

The report of the Committee was accepted. The question of occupying said house upon those terms was then discussed by Douglass, Foster, Clapp, Davis, Proctor and Spear; after which it was

Voted, That when we adjourn, we adjourn to meet in the Universalist meeting-house.

Richard Hood of Danvers, A. Davis, and Thomas Haskell, were appointed a financial committee.

Adjourned to meet at 7 o'clock.

EVENING SESSION.

Meeting opened by singing. The resolution by H. Clapp, Jr. was then further discussed by the mover, and John T. Paige of Newburyport.

Remarks upon Finance by Davis and Spear. A song. The resolution was then further considered by Douglass, Foster and Davis.

Voted, That the time and place for holding the next meeting of this Society be referred to the Board for decision. Adjourned *sine die*.

C. LENOX REMOND, *President.*
MARY P. KENNY, *Sec'y.*

ALTERATION. Our anti-slavery friends in Haverhill and Bradford are requested to take special notice, that the Convention which was advertised to be held in the latter place, will be held in Haverhill instead of Bradford, on Wednesday and Thursday next.

Texas -- Conflicting Statements.

A black and dense cloud covers the land, but the thunderbolt has not yet fallen.

Conflicting statements come by every mail from Washington, respecting the probability of the annexation of Texas at the present session of Congress. By some, (especially the Whigs,) it is confidently asserted that there is not the remotest danger of the annexation being carried. 'O fools! and slow of heart to believe!' By others, it is declared that the treaty will certainly be sanctioned by the Senate; and we believe THEY ARE FAITHFUL WITNESSES. Texas cannot wait—the South will not and need not be baffled—THE DEED WILL BE DONE. The nation seems doomed to perish—and, O! how terrible will be the retribution which a righteous God shall bring upon her!

The Washington Correspondent of the Journal of Commerce, which is a sort of Tyler organ, says that the treaty was completed *before* Mr. Calhoun came—and that its terms are—

Assumption by the United States of the debt of Texas—while Texas is to keep her lands to herself!!!

The incorporation of the Army and Navy of Texas with those of the United States!!

And Texas to have immediately two Representatives in the House of Representatives!!!

And the Journal's Correspondent thinks these terms reasonable!!!

A 'special correspondent' of the same paper, in a letter dated Washington, April 6th, says—

'The impression here is rapidly gaining ground, that the Treaty of Annexation will be ratified by an unexpectedly large vote in the Senate. The peculiar position of Texas, and the daily manifestations of the popularity of the annexation project at the West and South, have produced the opinion among politicians, that the subject *cannot be postponed*. You need not, therefore, be surprised to find the friends of Mr. Clay and Mr. Van Buren emulous in striving to out-do each other in their advocacy of this great national measure. Objections which a week ago were magnified into *mountains*, have now dwindled into *mole-hills*.'

Here is another letter from the man who is hoary with crime and gory with blood. It is designed to influence 'the democracy.' Accursed betrayer of his country, and base traitor to liberty!

From the Richmond Enquirer.

Gen. Jackson and Texas.

Extract of a letter from General Andrew Jackson to a distinguished member of Congress, dated

HERMITAGE, March 11, 1844.

'The present golden opportunity to obtain Texas must not be lost, or Texas must from necessity fall into the arms of England, and be forever lost to the United States! Need I call your attention to the situation of the United States—England in possession of Texas, or in strict alliance, offensive and defensive, and contending for California? How easy would it be for Great Britain to interpose a force sufficient to prevent emigration to California from the United States, and supply her garrison from Texas! Every real American, when they view this, with the danger to New-Orleans by British arms from Texas, must unite heart and hand in the annexation of Texas to the United States. It will be a strong iron hoop around our Union, and a bulwark against all foreign invasion or aggression. I say again, let not this opportunity slip to regain Texas, or it may elude our grasp forever, or cost us seas of blood, or millions of money, to free us from the evils that may be brought upon us! I hope and trust that there may be as many patriots in the Senate as will ratify the treaty, which I have no doubt will be promptly entered into. I again say to you, that this moment must not be lost, or real necessity may compel Texas to look elsewhere for protection and safety.'

* * * * * * * * *

ANDREW JACKSON.

THE HUNDRED CONVENTIONS IN MASSACHUSETTS.

Conventions in *Essex* county will be attended by S. S. Foster, Charles L. Remond, and J. M. Spear, and will take place as follows:

Salem—Thursday and Friday, 11th and 12th.
Newburyport—Saturday and Monday, 13th and 15th.
Amesbury Mills—Tuesday, 16th.
Haverhill—Wednesday and Thursday, 17th and 18th.
Andover, (South Parish)—Friday, 19th.

Conventions in *Worcester* county will be attended by Abby Kelley, Dr. E. D. Hudson, S. H. Gay, and Frederick Douglass; and will be held as follows:

Northern Series.

Hubbardston—Friday and Saturday, 12th and 13th.
Petersham—Monday and Tuesday, 15th and 16th.
Athol—Wednesday and Thursday, 17th and 18th.
Pittsfield—Monday and Tuesday, April 29th and 30th.
Lenox—Wednesday and Thursday, May 1st and 2d.
Stockbridge—Friday and Saturday, May 3d and 4th.

Anniversary at New-York.

To the earnest call of the Board of Managers upon the members and friends of the American Anti Slavery Society to rally at the anniversary in New-York on the 7th of May next, we only deem it necessary to add that the aspect of the times and the state of our cause require a numerous attendance on that occasion. We hope that all the lecturing agents will be present, and the choicest spirits to be found in our ranks. The importance of the meeting, at this tremendous crisis, cannot easily be exaggerated. Begin now to make your arrangements to attend, ye friends of freedom!

Lectures by the Editor.

The Editor of the Liberator will deliver a lecture in Liberty Hall, New-Bedford, on Saturday evening, April 13th, on 'Non-Resistance.' On Sunday, he will deliver lectures in the same hall, on Worship, the Church, the Ministry, the Sabbath, &c.

LUCRETIA MOTT. The numerous friends and admirers of this gifted and philanthropic lady will regret to hear that she lies very dangerously ill at her residence in Philadelphia, though by our last intelligence, her symptoms were more favorable. At no time are we prepared for the loss of such a woman; for she is one of those bright spirits who seem to be a permanent portion of mankind. She has recently met with a severe bereavement in the sudden death of her estimable mother in that city.

TO CORRESPONDENTS. We have on file a large number of communications for insertion in our columns; but the Texas Question must at present occupy the room which otherwise would be given to our correspondents, who will accept our thanks for their favors.

Dreadful Rail-Road Accident!

A gentleman who resides at Madison, Indiana, and who may be relied upon, has furnished the Editor of the Cincinnati Chronicle with the following facts in relation to one of the most distressing Railroad accidents which have occurred for many years.

On Thursday afternoon, the 28th March, at 4 P. M. when the Passenger Car arrived at Madison, at the head of the Inclined Plane, they had a wood car heavily loaded with wood, attached. It is usual, in descending the Plane, to detach the wood and freight cars, and bring them just to the head of the Plane, and the Passenger car descending, the former accidentally got under head-way, and running with great velocity, struck the Passenger car, and dashed it into pieces!—leaving four persons killed and five very badly wounded, viz.

Mr. Bundrant, of Madison; Mr. Enochs, of Bloomington College; Mr. Brunson of Wheeling, Va.; Mr. Delner, of Brownstown, In.—killed.

Mr. Roberts, Mr. Lockard, and Miss Craig, of Madison; Mr. Crane, of Brownstown; ——, of Columbus—limb broken.

The dead were killed instantly, and the others have all some limb broken. Miss Craig's was amputated yesterday afternoon. Our informant states that it was wonderful how any person escaped—yet a few did. Among them were two children.

The car was dashed into fragments, and a gentleman who was a passenger says he found himself planted in a deep mud-hole, out of which he rose on the dead bodies of two of his fellow passengers! Mr. Brunson of Wheeling had a flat-boat there, in which he had brought down some Electrical Machines. He had gone to the head of the Plane to see the locomotive come in—and got in the car to return to town.

☞ More of the effects of slavery!

From Matanzas.—We learn from Captain Clark, of the schooner Pawtuxet, arrived from Matanzas, which port she left on the 23d ultimo, that the dissatisfaction among the slaves is more general than it was at first supposed.

It is said that there are about three thousand slaves in arms in the different ports in the vicinity of Matanzas. Numbers are daily tried, and immediately shot. A regiment of troops had just arrived from Havana for the purpose of scouring the country. Business on some of the plantations is at a complete stand.

Destructive Fire at Cambridgeport.—The third alarm of Fire on Saturday evening came from Cambridgeport. It originated in the extensive stable adjoining Sprague's Hotel, which were destroyed, together with the large Hall recently erected. The fire soon communicated to the stable owned by Mr. Woodbury, which, together with several small wooden buildings, was consumed. The dwelling houses of Mr. Childs and Mr. Wheeler, were only saved through the exertions of the firemen. The buildings being entirely of wood, the fire spread rapidly, the space burnt covering nearly half an acre. The furniture of the Hotel was saved, but it is said 10 or 15 horses were consumed with the stable. Upwards of 30 Engines were present. Most of the property was insured.

Rhode Island.—The election in Rhode Island, on Tuesday, resulted in the choice of Governor Fenner by an immense majority; indeed there was no organized opposition to his election. The Providence Journal says the Legislature will stand 24 Law and Order Senators and 7 Dorrites—in the House, 26 Law and Order and 13 Dorrite members—making a majority of sixty, on joint ballot.

DEATH OF A DISTINGUISHED VOCALIST.—W. James Howard, long and favorably known as one of the sweetest ballad singers in the country, died at his residence in Philadelphia on Saturday.

Gen. MORGAN LEWIS, who has held most important stations in our State—Mayor of this City, Governor of the State from 1804 to 1807, &c. &c.—died yesterday in this City, at the advanced age of 90 years.—*N. Y. Tribune.*

Death of Professor Sanderson.—John Sanderson, author of 'The American in Paris,' died at his residence in Philadelphia on Friday last.

Hon. Heman Allen Moore, M. C. from the Xth (Columbus) District, Ohio, died at Columbus, on the 3d, two days after his arrival from Washington.

Frank Johnson.—This favorably known colored musician died, of bronchitis, on Friday night, at his residence at Philadelphia.

The British steamer Thunderbolt, 16 guns, arrived in Table Bay Jan. 20, from a cruise in which she had captured three slave vessels having on board 1223 negroes.

Accident on the N. York & Erie Railroad.—The Saturday night train of freight and cattle cars from Goshen ran off the track when about 10 miles from Piermont, killing the conductor, Mr. Watson.

TENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVESY SOCIETY.

The meeting will commence its sessions at 4 o'clock P. M. on Tuesday the 7th day of May, at Concert Hall, No. 406 Broadway.

THE ANNIVERSARY MEETING,

Will be held at the Apollo Hall, No. 410 Broadway, on the same day—services to commence at 10 o'clock A. M.

The members of the society, and the friends of the oppressed generally, are invited to attend, and to participate in the deliberations of the occasion. Many questions of great moment to the welfare of the country, to the cause of freedom, will come up for discussion and disposal. It is desirable to secure a large representation from all parts of the country, and to avail ourselves of every means to forward the object of the society.

A record book for the names of persons who attend will be open at the Anti-Slavery Office, No. 143 Nassau street—where also, cards of reference to boarding-houses can be obtained.

On behalf of the Society,
WM. J. POWELL, } *Com. of Ar-*
J. S. GIBBONS, } *rangements.*

Anti-Slavery and friendly papers will please copy.

NORFOLK COUNTY SOCIETY.

The annual meeting of the Norfolk County Anti-Slavery Society will be held in WEST ROXBURY, in the Unitarian (Mr. Parker's) meeting-house, on THURSDAY, 18th of April, at 10 o'clock, A. M., to continue through the day and evening. The friends of the slave throughout the county, and elsewhere, are earnestly invited to attend in large numbers. Mr. PHILLIPS and Mr. GARRISON will be present, and a very interesting meeting may be anticipated.

JOSIAH V. MARSHALL, *Rec. Secretary.*

PLEDGES FOR THE ONE HUNDRED CONVENTIONS.

As the series of Conventions in Massachusetts are nearly completed, it is desirable that the pledges for their support made at the annual meeting in January, should immediately be redeemed. Individuals and Societies whose pledges have not been paid, will confer a favor by forwarding the amount to the Anti-Slavery Office, without waiting for a special application.

NEW-ENGLAND FREEDOM ASSOCIATION.

The Address before this Association will be delivered in the Belknap-street meeting-house, on Tuesday evening next, by Wm. C. Nell, commencing at 8 o'clock. It is expected that Wendell Phillips and W. L. Garrison will be present, and make some remarks adapted to the occasion. The Choir of the Church will also render their services. A collection will be taken up in aid of the humane object of the Association. A punctual and crowded attendance is desired.

By order of the Association:
ROBERT WOOD, *Sec'y.*
Boston, April 13.

DIED,

In Litchfield, Ct. Dr. John Stoughton Walcott. His death was occasioned by the effects of arsenic and morphine applied to the cavities of two hollow teeth for the purpose of destroying the sensitiveness of their nerves.

NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY
OF LONDON.
[ESTABLISHED IN 1837.]

T. LAMIE MURRIE, Esq., *Chairman of the Court of Directors in London.*

The Hon. LEANDER STARR, *Managing Director of the Branch at Halifax, (N. S.)*

THE subscriber is authorised to receive proposals for Insurance on Lives with the above Society; and on application at his office, No. 16 Merchants' Exchange, full information can be obtained as to the rates and principles of the Society, which combines all the advantages of a mutual office with the security of a large capital stock.

Policies, when issued, to take effect from the day on which the proposal is made.

No insurance on a single life above the sum of five thousand pounds sterling, unless in special cases.

EDMUND A. GRATTAN.
16 Merchants Exchange, } April 12
Boston. }

Rare and New Books.

THE Water-Cure; Life of Follen; Dr. Banning's Popular Lectures; delivered before the New-England Fourier Society, in Boston; Park Godwin's Popular View of the Doctrines of Charles Fourier; Fourier's Theory of Society, translated for the London Phalanx from Abel Transon; Book on Capital Punishment, by Rev. Charles Spear. For sale by

BELA MARSH,
April 12 No. 25 Cornhill.

TEXAN REVOLUTION,
AND THE ANNEXATION OF TEXAS,

For sale at the Anti-Slavery Office, 25 Cornhill.

THIS pamphlet contains a brief account of the colonization of Texas; an examination of the causes and character of the revolt therein, and a full review of the diplomatic, military and speculating operations of government

POETRY.

From the Quincy Patriot.

CLAY MELODY.

Beneath a scorching sun,
A human being wrought,
To whom the evening brought
No hope that his work was done—
Covered with dust and sweat,
And cheeks with hot tears wet,
He toiled the livelong day.
No rest the Sabbath gave—
For oh! he was a slave—
Huzza for Henry Clay!

He leaned upon his spade—
It was at noontide hour,
When the sun with fiercest power
Its hottest beams displayed:
In tears he sought relief
From agony and grief—
His thoughts were far away,
For his wife and child were sold,
That the gambler might have gold—
Huzza for Henry Clay!

A dream of freedom he
For one short moment caught,
And the poor slave spake his thought—
'Oh! that I might be free!'
His master drawing near,
Chanced that short prayer to hear,
And borne by wrath away,
He made one desperate bound,
And felled him to the ground—
Huzza for Henry Clay!

The thong was in his hand—
A thong of knotted hide,
Hardened with blood beside,
And braided as a band:
Blow after blow he gave,
To that unhappy slave—
As if in boyish play,
He lashed him till the gore
His quivering limbs ran o'er—
Huzza for Henry Clay!

Each stripe curled up the flesh,
And it crawled upon his bones—
Then fainter grew his groans;
But as the blood runs fresh,
'Twas lash, and lash, and lash—
Oh God! that fearful gash!
Thy hand in mercy stay!
Ah! with that knotted hide,
He lashed him till he died—
Huzza for Henry Clay!

From the Democratic Review.

THE CHRISTIAN PROMISE.

BY CHARLES J. FOX.

When He who spake as never man hath spoken,
Came to our earth to elevate and bless,
He lifted the down-trodden and heart-broken,
And cheered the widow and the fatherless.

He taught the glorious truth, 'Ye all are *brothers!*'
That love and justice unto all are due;
That in life's business 'Ye should do to others,
Even as ye would that others should to you.'

Glad tidings of great joy! Earth's groaning masses,
Enslaved and burdened by some legal line,
Now learn that God hath made no 'better classes,'
To tyrannize o'er them by right divine.

'Our Father!' What a glorious revelation,
Linking our birthright with the infinite whole!
Bidding man live as fits his noble station;
Teaching the priceless value of the soul!

Blessed be God for this sublime ideal,
Which would transform the earth to paradise!
Blessed are they who strive to make it real,
In thought and life, by toil and sacrifice!

Blessed are they who in life's stern wayfaring,
Where strong self-interest tempts so oft aside,
With upward looking and a lofty daring,
Take Jesus for their pattern and their guide.

Blessed are they who with a strong endeavor,
And faith undoubting, and true Christian heart,
Seek for the true, the right, the equal ever,
And in no wrong or selfishness have part.

And there are signs that brighter light is breaking
Thro' the thick clouds of eighteen hundred years;
That Love and Truth shall in new power be waking,
And earth be gladdened with millennial years.

Man is God's image, and God's temple glorious;
With joy his upward tendencies we hail;
For God hath said that Love shall be victorious,
And 'Truth is mighty, and will yet prevail!'

'YES! WITH YOU IT RESTS TO DO IT.'

I.

Yes! with you it rests to do it—
Bravely is the task begun,
Bravely must you now go through it,
Never pausing till 'tis done.
Each past triumph over foeman,
Gives of future victories omen.
Courage! then—be prompt and steady—
Cool in thought—in action ready;
Let your efforts still continue,
All you have to win, they'll win you!

II.

When th' apostle, chain-encumbered,
In his dungeon lay at night,
O'er his fetters, as he slumbered,
Broke a heavenly flood of light;
Starting up, he saw beside him
Stand an angel, forth to guide him:
While obeying, mute with wonder,
Bolt and rivet fell asunder.
God, who made him free, will free you,
If for freedom fit he see you!

III.

Lo! his aid is yours already—
Seek your freedom, now's your time—
Slowly, but assured and steady,
On it comes with steps sublime!
Brightly o'er your gloomy prison,
See a glorious sight has risen!
Ask you, is a spirit given,
Who can rend your chains, by Heaven?
Yes! you've one can free each sinew,
In the soul that dwells within you!

From Herrick's 'Noble Numbers.'

'TO KEEP A TRUE LENT.'

'Is this a Fast, to keep
The Larder leane,
And cleane,
From fat of Veals and Sheep?

'Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an houre,
Or ragged to go,
Or show
A down-cast look and soure?

'No: 'tis a Fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.

It is to fast from strife,
From old debate
And hate;
To circumcise thy life.

To show a heart grief-rent,
To starve thy sin,
Not bin:
And that's to keep thy Lent.'

REFORMATORY.

Minority Report on Capital Punishment.

[CONTINUED.]

Speaking comprehensively on this subject, we are to learn that the mind of man, at that age, had obtained so much of the revelation of God, as was contained in all the moral truths that men uttered. The moral law marked the progress of the human mind in its conception of truths; the penal law marked the ignorance of man as to the true practice of morality. Men adopted the same course then, that the world has acted on since. They thought to prevent the moral law from being violated, by surrounding it with human weakness and infirmity; but by these means, they only made its violations greater. With the history of the past before them, men act the same part now. They enter upon a course of legislation, to prevent violations of the moral law. Was ever any undertaking more unwise? Why should men seek to guard God's law? Cannot the Deity have regard to his own law and its violations? The scripture supporters of capital punishment, whenever they go to the Jewish scriptures and customs for truth, ought to be consistent enough to take all its commands, which have a 'thus saith the Lord' attached to them, without any equivocation or evasion.

Circumcision would then stand foremost in God's commands as his declared will, for it is said to be binding forever. The eating of animal flesh, with the blood, would stand as an express prohibition of God, not to be annulled. Even the apostles themselves considered this binding; consequently, they enjoined it as well as practised it. Does the Christian world follow these commands? And why not, if God commanded them? The seventh day was commanded to be kept holy in all generations forever. Does the Christian world keep the seventh day? And why not, if God ordered it? Has he revoked the order, and bidden the world observe the first day, and not the seventh? No man can show it. Do not men, in these things, strain at a gnat, and swallow a camel? Now, if these old commands and prohibitions, together with the Jewish code, are to be considered as divine commands now, they must certainly have been so in the days of Christ. And why did not Christ regard them as such? Why did he not only neglect their observance himself, but constantly teach others to do the same? Why did he constantly speak of them as of human origin? He sometimes speaks of them as the sayings of the ancients; sometimes as being spoken of them of olden time; sometimes as laws given by Moses, and permitted of God for the hardness of men's hearts. Christ never attributes these old laws to God, but uniformly, when speaking of them, would say, I say unto you otherwise:—'You have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you.' Christ reverses the whole code of former practice. He places the moral law before the world as the law of God, guarded by such penalties as God himself had instituted. Whenever men, professing to be disciples of Christ, look back to the old Jewish scriptures for truth and duty, they are bound, as honest men, to show that Christ regarded them himself as truth, and taught them to the world as the commands of God.

But this cannot be shown. Christ never adverts to them, only as occasion required him to show their true character; calling them heavy burdens, too grievous to be borne. But he holds up all the moral truths that the ancients had, and bids the world to know, that those are binding on every individual. All that was valuable in all past time, Christ summed up in these two divine commands: 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' Now, if these commands constituted all that was valuable and of real worth in that old dispensation, and all the rest was regarded by Christ as of no real consequence, why does the Christian world try, with so much earnestness, to gather up the husks, the mere worthless part of that ancient code? Are not the teachings of Christ sufficient to lead men to God, without asking other aid? If we are not Jews, then why go to Moses? It almost seems as though men were afraid to trust Christ; therefore they cling to Moses and the ancients.

Leaving all considerations of the old scripture, the christian is invited to go to the gospel, and gather up, if possible, a support for capital punishment. In the life and character of Christ, the world has an exposition of such truths as had been overlooked for a long lapse of time, on account of ignorance and sin. Christ did not create moral truths, nor spread before the world new moral duties, but simply uttered truths that the world had not seen, and enjoined duties that the world had not practised. He taught the world the true system of life, and bade men understand the eternal truths of God. Precious days for the world, when Christ exemplified the moral duties of the individual man, and bade the most sinful rise up and walk in this living way!

The first great truth, taught and exemplified by Christ, put the axe at the root of the tree of evil; and had the world believed this truth, apparent ever since the creation, it would, ere this, have worked a mighty change in the aspect of the moral world. This truth was the paternity of God:—that God was the universal Father, impartial and unchangeable. Nature had utterred this truth with ten thousand voices, but the world had not heeded it. This put the world on one level. If God were the universal Father, then it followed that all men must be brethren. Christ acted this truth, as well as taught it. He looked up to none, or down upon any. He was the brother of the race. He lived for the good of all, and bade every man do the same. Whenever this truth is received into the human soul, it does a mighty work, a work that nothing else can do. It overpowers selfishness and evil, destroys unkindness and revenge, and introduces a spirit of active benevolence. The christian world profess to believe this truth, but they only grasp the shadow of it. Does the Christian world acknowledge the brotherhood of the race, from the sable African to the tawny Asiatic? Far, very far from it. If this great truth could be felt, how soon it would correct the social evils! Slavery would become extinct: wars would cease: governments become divine in character: and all punishments become corrective. To feel the love of a brother toward even an enemy, would forbid the exercise of cruelty. Men in cool blood could not destroy a brother. Capital punishments must cease, if brotherly love be felt. Christianity makes the vilest criminal a brother to the judge, the jury, the sheriff, the hangman, the spectators, and the world. Now let it be asked, whether the taking of human life can be evidence of brotherly love? If it is, practise it in the spirit of Christianity; if not, discard it as opposite to Christ. Let the supporters of death from scripture look at this great truth taught by Christ, and then answer it to their consciences, whether it is better to strangle a man than to correct him. The whole life and character of Christ was the very opposite of the destruction of human life. He was mild, kind, benevolent and affectionate, moved to pity, but not to anger. Nothing provoked him to wrath, or made him swerve from duty. When his disciples asked that they might be revenged by capitally punishing their enemies, he forbade it, saying, that he came not to destroy but to save. When the Jews brought to him one guilty of capital crime, he taught them the moral law, in distinction from their penal code of death. When Christ was derided, insulted, stoned and abused, he appealed to no law but the law of God. On that law he rested, and prayed for his enemies. Does this divine life look like revenge? like retaliatiation? like taking life for crime? Speak, ye supporters of the death penalty, and say, whether the life and death of Christ give countenance to such deeds of blood? Do you think Christ would have sanctioned such deeds? Would he have consented to them? And why not, if they are right? He said that his disciples would do in all things as he did. And would not the world do thus, if all men were christians? To be a disciple of Christ, means to be taught of Christ. And did Christ ever teach men to take life for life—blood for blood? Ponder well his instruction, and then decide. How he reverses the old order of things, teaching love to enemies as well as friends; peace, and not war; forgiveness, and not revenge! He bade the world understand, that he did not teach as some of old, 'an eye for an eye, a tooth for a tooth,' but the very opposite of this. Love, then, is the great glory of Christianity. There is no true religion without love. And can we hang the poor, guilty criminal in love? Choke him to death because we love him? Do such an act in the spirit of the divine teacher, Jesus? Speak, and say, ye who support this law; ought any man to do what he cannot do in the spirit of Christ?

The heart of every good man must say, no. Then if the life of a human being cannot be taken in love, the taking of it must be wrong. 'He that loveth not, knoweth not God; for God is love.' Christ teaches that men should always forgive their enemies. But can we hang a man, and forgive him too? If so, how should we treat him when we took vengeance on him? Strange forgiveness that, which wreaks vengeance to the last extremity! Does not Christianity bind the sufferer of wrong to forgive? And if the sufferer is bound to forgive, are not others bound who are less interested?

But the world objects, that this doctrine is impracticable, and would overturn society. If impracticable, it cannot overturn society. And should society be overturned by it, Christianity would not. What! does a professedly Christian community fear that the every day acknowledged principles of the gospel, if carried into practice, would overturn society? Such appears to be the position of many in the world. The fact is, that, on a careful examination of the Christian system, nothing is found therein to support wrong; nothing to support violence; nothing to support slavery; nothing to support cruelty or revenge; not even an excuse or palliation for a wrong thought, word or act, in the many or the few; in governments or in individuals. The perfect law of love is the law of Christ. Peace on earth and good will to men. Who, then, wishes to return to Judaism, and leave the pure light of Christianity? How different Moses and Jesus! Moses taught revenge and retaliation; Christ forgiveness. Moses asked for sacrifice; Christ required mercy. Moses was an open violator of the moral law; Christ fulfilled it. What a contrast in their characters and teaching! The whole spirit and tenor of Christ's teaching is the good of the world, by obedience to the moral law. Now, who can lend an attentive ear to Jesus's words, and an obedient life to his spirit, and not hold human life inviolable? No one can do so; it is impossible. All obedience to God's law, all duties to the world, are based on the enjoyment of life; and he who, with ruthless hands, takes it away, must answer it to God who gave it.

I have thus cursorily glanced at the subject of capital punishment, calling attention to the main features of the argument, merely making allusions to some points worthy of mature consideration. The first consideration brought to view in this very brief report is the moral right of society to take life, growing from the compact called government. This part of the argument must be held to be of the greatest importance to the philosophical inquirer for truth. I have been forced, by the course of moral reasoning adopted, to arrive at this result, that social rights are but a concentration of individual rights; that government cannot transcend individual responsibility; that the rights of government are derived from the people; and that moral law is above and superior to any human enactment.

Let it not be thought that these conclusions are unwarrantable, or radical in the extreme, and therefore not to be adopted. If subject to such a charge, then the very Declaration of American Independence is also, in its declarations, radical and unwarrantable. In that instrument it is declared, that circumstances may render it necessary 'for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of *nature* and of *nature's God* entitle them.' It is further said, 'We hold these truths to be *self-evident*, that all men are created *equal*; that they are endowed by their *Creator* with certain *inalienable rights*; that among these are *life, liberty*, and the pursuit of happiness; that to *secure these rights, governments are instituted* among men, deriving their *just powers* from the consent of the *governed*.' The Bill of Rights of this State utters the following radical conclusions:—'The end of the institution, maintenance and administration of government, is to secure the existence of the body politic; to protect it; and to *furnish* the individuals who compose it with the *power* of enjoying, in safety and tranquillity, their *natural rights*, and the blessings of life.' 'The body politic is formed by a *voluntary association of individuals*. It is a social compact, by which the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the *common good*.' The first article in the Constitution utters the following sentiments of truth:—'All men are born free and equal, and have certain natural, essential and inalienable rights; among which may be reckoned the right of *enjoying* and defending their *lives* and *liberties*.' 'Government is instituted for the common good; for the safety, protection, prosperity and happiness of the people.' 'Each individual of the society has a right to be protected by it in the enjoyment of his life, liberty and property, according to standing laws.' Such sentiments as the above, if rightly understood, accord with the conclusions already drawn, as to the rights of man and the authority of governments.

Our own justly celebrated Channing says, on this subject, 'Man has rights by nature. These are *gifts* of the *Creator*, bound up indissolubly with our moral constitution. In the order of things they precede society, lie at its foundation, constitute man's capacity for it, and are the great objects of social institutions.' Again, he says, 'Duties and rights must stand or fall together. It has been too common to oppose them, the one to the other; but they are indissolubly joined together. That same inward principle, that teaches a man what he is bound to do to *others*, teaches equally, and at the same instant, what others are bound to do to *him*. That same voice which forbids *him* to injure a single fellow-creature, forbids every fellow-creature to do him *harm*. His conscience, in revealing the moral law, does not reveal a law for himself only, but speaks as a universal legislator.' Again, he says, speaking of human rights, 'They are not to be given up to society as a prey. On the contrary, the great end of civil society is to secure them. The great end of government is to repress all wrong. Its highest function is to protect the weak against the powerful, so that the obscurest human being may enjoy his rights in peace. Strange that an institution, built on the idea of *rights*, should be used to unsettle this idea, to confuse our moral perceptions, to sanctify wrongs as the means of general good.' Speaking of the authority of the State, and of the surrender of individual rights to the same, he says, 'How absurd it is to suppose that, by consenting to be protected by the State, and by yielding it the means, he surrenders the very rights which were the objects of his accession to the social compact! The authority of the State to impose laws on its members, I cheerfully allow; but this has limits, which are found to be more and more narrow, in proportion to the progress of moral science. The State is equally restrained with individuals by the moral law.' Speaking of expediency, in its relation to moral truth, he says, 'In monarchies, the divine right of kings swallowed up all others. In republics, the *general good* threatens the same evil. Is the general good, then, the supreme law to which every thing must bow? This question may be settled at once by proposing another. Suppose the public good to require that a number of the members of the State, no matter how few, should perjure themselves, or disclaim their faith in God and virtue—would their right to follow conscience and God be annulled? Would they be bound to sin? Must the public good prevail over purity and our holiest affections? Do we not all feel that there are higher goods than even the safety of the State? that there is a higher law than that of the mightiest empire? That the idea of rectitude is deeper in human nature than that of private or public interest? and that this is to bear sway over all public and private acts?' Speaking of the duties of government, he says, 'The community is bound to take the rights of each and all under its guardianship. It must substantiate its claim to universal obedience, by redeeming its pledge of universal protection. It must immolate no man to the prosperity of the rest.'

Blackstone says, 'The State has exactly the same power, and no more, over all its members, as each individual member had naturally over himself and others.'

Dr. Rush says, 'The power over human life is the sole prerogative of Him who gave it. Human laws, therefore, are in rebellion against this prerogative, when they transfer it to human hands.'

Beccaria says, 'The laws, as I have said before, are only the sums of the smallest portions of private liberty of each individual, and represent the general will, which is the aggregate of that of each individual. Did any one ever give to others the right of taking his life? Is it possible that in the smallest portions of the liberty of each, sacrificed to the good of the public, can be contained the greatest of all good, life? If it were so, how shall it be reconciled to the maxim, which tells us that a man has no right to kill himself? which he certainly must have, if he could give it away to another. But the punishment of death is not authorized by any right, for I have demonstrated that no such right exists.'

(*To be continued.*)

It is said that a petition is being circulated in France for the abolition of slavery in the French colonies, and it will be signed generally by the working people. The United States will soon be the only slave-holding nation in the world, according to present appearances, except Brazil, perhaps, or some of the barbarian nations of Africa.

From the Boston Trumpet.

Chaplain of the State Prison.

An effort was made by the House of Representatives, at the close of the late session, to put the subject of religious instruction in the State Prison upon the proper ground. Resolutions passed that branch, providing that all Christian sects should stand on equal ground in regard to the admission of teachers to the Sunday School of the Prison, and the furnishing of books for the use of the convicts. These resolves were lost in the Senate. We understand that the reason of their getting the go-by in the upper branch was, that the Senators believed the power of receiving teachers and books lay in the Warden and not in the Chaplain. If this be true, then it is certain that Mr. Curtis, the Chaplain, has hitherto exceeded his authority, and stepped out of the path of his duty to vent his spleen upon the members of such sects as have become, by the rejection of his creed, the peculiar objects of his hatred. This is reason enough for his withdrawal; and if he is a modest man, he will resign; an event that would be no calamity to any section of the Commonwealth. The Senate perhaps believed that enough had been said in condemnation of Mr. Curtis's course, to render unnecessary the passage of the resolves from the House, hoping that the evil had been reached and would be cured without them. We will not disguise our regret that the Senate saw fit to treat the resolutions as they did. We hope there was no sectarian influence at work, either in the Senate, or in the committee on prisons, although we confess that we have a fear that such may have been the fact. As it is, Mr. Curtis has received a *deserved* rebuke from the House of Representatives, which branch always shows best the opinion of a majority of the people: and he must either alter his ground, or resign his office. We trust the Warden will have independence enough to see, that henceforth his province shall not be invaded by an officious Chaplain.

The Orthodox papers have done all in their power to sustain Mr. Curtis. He is one of their clergymen, and is as completely sectarian as they could wish any man to be. They therefore uphold him; attempt to hide his failures, and puff him beyond measure. In the 'Boston Recorder' of March 21st, we find a ridiculous poetic article, professing to be a petition of Mr. Curtis's opponents for his removal. We will give our readers a few lines to show the character of the poem:

For please your wise Honors! we think it absurd,
Thus to rivet the links of the bound prison bird;
And lay on his conscience a burden so hard,
Which reason has taught us, as men, to discard;
And shadow his hopes with the dogmas, old codgers
Laid down in the Primer, with dismal John Rogers.
Sure, if ever reward to that martyr was given,
Poor convicts deserve the best quarters in heaven.
They honor, sufficiently, laws they have broke,
To work hard, and fare hard, and sleep hard, 'tis no joke;
And at last in hot brimstone to make up their bed,
To torments eternal, eternally wed—
Is too much, we say, for e'en felons to bear,
'Tis more than enough to make Senators swear;
And so, please your Honors! we, knowing 'tis best
To chase from the prison, of doctrines the pest,
Resolved on the Sabbath our brothers to teach,
Undoing the errors the Chaplain might preach.
Our brothers!—though shut up, as far as we see,
They're as good, both by nature and practice, as we;
And if on such fine hearty bucks lies a curse,
In the name of the fiend, what becomes, Sirs, of us?
And so, to the Chaplain, preferring our suit,
He cuts us up, civilly, trunk, branch and root.
Not wishing to multiply teachers who taught
That conscience and scripture and duty are nought,
Yet was willing, while he our doctrines must condemn,
Now and then to admit us, instructors *pro tem.*
Our blood is all up! not a 'farthing rush-light'
Will we hold to that jail, till we do it of RIGHT!
What! shall men who proclaim to its fullest extent,
The freedom to sin, be by Puritans pent?
Forbid it! Great powers of Good and of Ill!
Forbid it! Great Pile that adorns Bunker Hill!
Forbid it! your Honors! and say us not Nay;
And we, your petitioners, ever will pray.

Here is a specimen of Orthodox dignity. This 'Recorder' sets itself up as one of the purest things in the world, one of the most dignified, saintly papers. And now, to test these pretensions, let us see what it is about here. Plainly, the poetry is a rank specimen of blackguardism, aimed at Mr. Curtis's opponents and the prisoners. And why are the prisoners brought in for a share? They have taken no part in the matter: but the bile of the 'Recorder's' poet is so abundant that he must needs expend a part of it on those unfortunate creatures. And what is the subject on which the writer indulges in such meriment? O, 'eternal torments.' This is the subject he laughs at.

'And at last in hot brimstone to make up their bed,
'To torments eternal, eternally wed.'

Is the defence of this doctrine a proper subject for merriment? Was there ever any thing more ridiculous and inhuman, than to make sport of the miseries of man? The editors and patrons of the 'Recorder,' profess *to believe* that men are to suffer endless torture; but do they weep? do they show pity and compassion? O no;—they are merry; they can perpetrate a joke in regard to it. They are worse than Nero, if they really believe their creed; for he fiddled and danced to see the Christians burning at Rome; but the modern saints fiddle and dance in view of the endless torments of mankind.

God save the world from the influence of such men. These are the teachers who wish to have the spiritual charge of prisoners; who wish to breathe their own spirit into them. These are the supporters and friends of the present Chaplain, to whose interest, and not to that of the prisoners, he, in our judgment, gives his aid.

From the New-York Tribune.

'That Big Gun.'

To the Editor of the Tribune:

I have heard several thrilling discourses, growing out of the terrible voice lately uttered in Washington. That voice, speaking in thunder to the nation, was indeed a most affecting lesson on the vanity of ambition for fame and power; on the brevity of life, and the priceless value of that religion, which alone can afford consolation under trial. But I must confess my surprise of hearing nothing of this rebuke *in reference to war*. That 'big gun,' weighing *ten tons*, was a proud representative of war; it was fired at that fatal moment in honor of war; and when that fatal engine recoils upon its owners, and lays low in death some of the most honored of the nation, I cannot but regard the event as a remonstrance from 'the God of peace' against the custom of settling national disputes by a resort to mutual conflagration, plunder and butchery.

How do wise moralists improve other awful visitations? Should some most valuable lives be lost at a horse-race, or through the intemperance of a rail-car conductor, though death was not intended, would not the occasion of it be publicly denounced? Why, then, when the highest seats of power are made desolate through the instrument prepared for others, should there not be from the pulpit a solemn rebuke of the war spirit, whose very object is to kill men by thousands and tens of thousands?

I recollect the bitter though well-merited sarcasm of Voltaire upon just such inconsistency: 'Ye bungling soul-physicians!' exclaims the arch infidel, 'to bellow for an hour or more against a few fleabites, and not say a word against this horrid distemper, which tears us in pieces! Burn your books, ye moralizing philosophers! Of what avail is humanity, benevolence, meekness, temperance, pity, when half a pound of lead shatters my body; when I expire at the age of twenty, under pains unspeakable; when my eyes, at their last opening, see my native town all in a blaze, and the last sounds I hear are the shrieks and groans of women and children, expiring amidst the ruins?'

ERASMUS.

THE SLAVE TRADE. The Brazilian slave traders on the coast of Africa, buy their slaves of the negro princes on the coast—they are mostly prisoners of war, who were formerly slain after being captured, but are now reserved to be sold to the slave dealers. Many of the active princes, for the sake of the gain which this traffic affords, are in the habit of entrapping and seizing negroes of all other tribes, to swell the number of their victims. The price paid to these black princes for an adult slave is usually about five dollars, in blue cloth or trinkets, and the average price at which they sell in Brazil is about $480. The immense profit renders the slave traders regardless of human lives; one slave in every ten, if brought to Cuba or Brazil, yields an ample return; and the number of slaves taken from the west coast of Africa, by the Brazilian and Spanish fast sailing schooners, notwithstanding the vigilance of the English cruisers, now reaches 150,000 a year.

Infamous Conduct by a Consul.—In the trial in the District Court, of the fourteen seamen of the whale ship Hibernia, for a pretended revolt in the Isle of France, in refusing to go to sea without a survey, it came out in evidence that ten of the seamen went to the office of a Mr. Griffith, a Welshman, who is acting Consul there, and respectfully asked him to hear their representations, and order a survey, and that Griffith called them a set of American cowards, and drove them away. The Captain testified that he had said nothing to Griffith to induce this, though the testimony implied a co-operation between him and the Captain in refusing the seamen their just rights.

In his charge to the jury, Judge Sprague commented with very proper severity upon this extraordinary conduct of a public functionary, and his abusive language toward American seamen. In this respect, and in applying the law to this case, (which was one of the clearest justification on the part of the seamen,) the learned judge did himself and the law honor, in sustaining the just rights of seamen against oppression. The attention of government should be called to this insolent Consul at the Isle of France.—*Boston Post.*

The Post states that the seamen have $4000 due them from the proceeds of the voyage, which they would have lost if they had been convicted.

New Map of Boston.

Mr. Nathaniel Dearborn, of this city, proposes to bring out, if sufficient encouragement be obtained, the handsomest map of the city of Boston, ever published. He is, we believe, one of the oldest and most experienced engravers in the city. He is not in a situation to publish it without a liberal subscription. It will probably be the last of his efforts: the largest Map of Boston ever yet published: size of the plate 25 by 30 inches; to comprise the whole precincts of the city; East and South Boston at large, located in their proper places: the original and principal part of the City will be on a scale large enough to admit of wide Streets and bold lettering; the Avenues, Places, Squares, Public buildings, &c., will be prominently located and lettered large and plain. The surveys necessary for a correct delineation of the whole, will be done by Alonzo Lewis, Architect and Surveyor, whose past works in that department, have given entire satisfaction to the public.

The extensive size of this Map is represented as being much wanted by many of our citizens and by the City authorities, and if a liberal subscription can be had for it, at the reasonable price of One Dollar, pocket form, or One Dollar and Fifty Cents on rollers, cloth and varnished, the work will be progressed in without delay, to its completion; but a liberal subscription is necessary for the work, if ever to be accomplished, as the artist's funds would not permit the experiment predicated on the precarious sales which may be made eventually for reimbursement of the expenditures.

ITEMS.

Assault and Battery on the High Seas.—Yesterday, William Holbroke, captain, and Anson Bird, mate of the brig Seaman, which sailed from this port for Barbadoes in December, and returned a day or two ago, were brought before Alderman Redman, charged with having committed a series of the most revolting outrages upon a colored man named Edward Kain, who was employed on board that vessel as a cook. The cruel treatment which he received at their hands, commenced while the vessel was lying in the Delaware, and continued until he left her when she came back. He stated that he had contemplated several times destroying his life during the voyage, so great was the misery of his condition. The defendants were each held to bail in $500 to answer at the United States District Court, and $100 to appear at the Court of Quarter Sessions for the offence committed here.—*Pennsylvanian.*

A Sequiter.—We understand that during the burning of King William's College, the Irish housekeeper, who was in attendance, ran off immediately for a sheriff's officer to arrest the flames. The porter went off in another direction, to get somebody to come and bail the water out.—*Punch.*

General PETER B. PORTER, the brother-in-law of Mr. Clay, and Secretary of War under J. Q. Adams, long an influential and leading statesman, died at his residence, Niagara Falls, on the 20th ult. in the 71st year of his age.

Another Destructive Fire in Newark.—The extensive establishment on the inclined plane of the Morris Canal in Newark, known as 'Hedenberg's Union Works,' was totally destroyed by fire early on Saturday morning.

A negro named Austin Singer, of Freeman's Creek, Lewis Co. Va., died on the 24th Feb., at the advanced age of *one hundred and eighteen years.* He had been a wagoner during the Revolutionary war, and for the first half century of his life was a slave.

'An Old Salt.'—There is a lady in Charlestown, a resident of that city, who has made fifty voyages across the Atlantic. She has a daughter, only thirteen years of age, who has crossed the Atlantic forty times. So says a correspondent of the Charlestown Patriot.

An Extra 'Ordinary.'—An avaricious man, who kept a very scanty table, dining one day with his son at an ordinary in Cambridge, whispered in his ear, 'Tom, you must eat for to-day and to-morrow.' 'Oh, yes,' returned the half starved lad, 'but I havn't eaten for yesterday and the day before yet, father.'

A Word that should only be said upon Holy-days.—In a poem by Hoffman, the German poet, who was lately expelled the Prussian dominions, and the admission of his works prohibited, the following word appears:—'*Steuerverweigerungsverfassungsmassigbe-rechtig!*' Meaning a man who is exempt by the constitution from the payment of taxes.

Murder.—A white man named Joseph Weaks, and a negro named Ned Woods, had a quarrel recently near St. Clairsville, Ohio, when the former afterwards obtained a gun and deliberately shot the latter through the heart. Weaks confessed the murder, and was imprisoned for trial.

We learn from the Treasurer's report of Harvard University, that the total amount of income during the year ending August 21st, 1843, was $56,753 96. Expenditures, $52,335 95. Leaving on account of excess of income, $4,418 01.

Texas presents, from the best and most authentic geographical information, a superficial area of 350,000 square miles—that is, it is five times as large as the commonwealth of Virginia, more than twice as large as the kingdom of France, and ten times as large as England and Wales.

Morality.—Mr. Burt of South Carolina, in his speech in the House of Representatives, said he could not express the intensity of the scorn and contempt with which he regarded the miserable, upstart, huckstering morality of the North, in attempting to hold up the domestic institutions of the South to the odium of the world, and we cast back every epithet of offence, which had been used regarding those institutions.

Brockley Almse Hous.—This spacious asylum for the poor, the destitute, the afflicted, and the drunkards of Philadelphia city and county, contains at this time about 1680 whites and 246 blacks, making in all 1926 inmates. Last winter, there were over 2000.

An Imposter.—The citizens of Pittsburg, Penn., were egregiously duped, a few weeks since, by a colored woman, who represented herself as the mother of several children who were slaves. She succeeded in begging about one hundred and fifty dollars, and then left the city, after which it was discovered that her story was a vile fabrication, and that she lived for a long time near Canonsburg, Washington county.

Signs.—The House of Representatives of Pennsylvania have refused to instruct their Congressional delegation to go against the annexation of Texas. The vote was 43 to 45. The Maine Legislature, by a vote of 53 to 50, has taken the same course. We have not seen the vote, but we venture to say that the Whigs were unanimous, or nearly so, in both States, in favor of instructing.—*Tribune.*

Great and Small Wonders.—A mountain of a man said to be larger than Bihin the celebrated Belgian Giant, took passage at Liverpool on board the ship Yorkshire, bound to New-York on the 3d inst. His wife, who is nearly as large as himself, accompanies him. On board the same ship is a *dwarf*, only 23 inches high, which is two inches below Gen. Tom Thumb.

A petition from the vine-growers of Narbonne, in favor of free trade, states that the cultivation of the vine in France gives employment to 6,000,000 persons, and that the annual produce is worth £20,000,000.

Sumner Lincoln Fairfield died at New-Orleans on the 6th ult. in utter destitution, wretchedness, and despair. He was a man of much intellectual powers, but unbalanced by firmness of principle, extravagant in expenditure without regard to means, and fatally addicted to intoxicating liquors. These errors have wrought the ruin of a naturally generous and gifted spirit. May his fate warn others from the path of danger and destruction!

The steam plough has been introduced in Scotland for ploughing in morasses and boggy land.

JUST OPENED, BY
ISAIAH C. RAY,
At No. 17 Purchase Street,
NEXT DOOR SOUTH OF JOHN BAILEY,
A large assortment of Ladies' and Gents'
BOOTS AND SHOES
CONSISTING OF
MEN'S calf fair stitched BOOTS; " " " and kip pegged " " cowhide " " " seal thick and thin " " " calf and kip DOWNINGS; Boys' calf and cowhide BOOTS; " " SHOES and BROGANS; Women's thick Gaiter BOOTS, " " SHOES; " thin " " " " kid and morocco BUSKINS; " sewed and peg'd leather " Misses' " " " " " kid " " " and leather BOOTS; Children's " " " " "
Besides a large assortment, too numerous to mention
☞ The above Goods are warranted the best in the market, made directly for this Store, and will give satisfaction as to price and quality.
☞ Please call and examine.
New Bedford, April 5.

To Abolitionists
AND FRIENDS IN GENERAL.
JOHN P. COBURN
INFORMS his friends and customers, that he has removed from No. 8 Brattle-street, to
51 Cornhill and 24 Brattle-street,
Where he continues his same line of business, with an addition, viz:
CLOTHING,
Cut and made in the neatest and most fashionable style. He has also taken considerable pains to obtain A FIRST RATE CUTTER, who will give his attention to cutting only. He has selected an assortment of the most fashionable CLOTHS, viz: Broadcloths, Cassimeres, Doeskins, Tweeds, as well as VESTINGS of the latest style, all of which he will make up in the most fashionable style, and on reasonable terms, and will take GENTLEMEN'S OLD CAST GARMENTS in pay, or part pay.
Please give him a call, if you wish to be used well and get the worth of your money.
☞ J. P. COBURN would furthermore inform the public, that he has made extensive arrangements, and is prepared to execute any amount of Clothing in the above line.
March 22.

Look Here! Read This!!
JOHN P. COBURN,
DEALER IN CLOTHES,
HAS removed from No. 8 to No. 24 Brattle-street, and No. 51 Cornhill, and has on hand, for sale, a large assortment of new and second-hand
CLOTHING,
Viz: Surtouts, Frock and Dress Coats, Pantaloons and Vests of every description, cheap for cash.
☞ The highest price paid for gentlemen's off-cast Garments. Also, clothing cleaned and repaired in the neatest and most thorough manner, at short notice. Garments exchanged on the most reasonable terms.

BOARDING HOUSE
FOR COLORED SEAMEN.
The subscriber begs leave to inform such colored seamen as may visit Boston, that he has opened an excellent Boarding House for their accommodation on temperance principles, at No. 5, Sun Court Street, (first house below the Bethel Church,) and will be happy to receive their patronage. No pains will be spared on his part to make their situation pleasant and satisfactory. The rules of the house will be in accordance with good order and the principles of morality.
CHARLES A. BATTISTE.
No. 5, Sun Court Street, Boston.
Boston, June 8, 1842. (tf.)

Rev. Billy Hibbard's
VEGETABLE, ANTI-BILIOUS
FAMILY PILLS.
ALL who are acquainted with the maker of these Pills will do him the justice to say, that he is one of the last men to impose upon the public. The true use of these Family Pills has been so often made manifest, that an extended description of their virtues is hardly needed. It is of more importance to tell the public where they are to be had; and, although these are not held up as a specific for every disorder, yet they have counteracted and cured many acute and obstinate chronic diseases; and what they have already done, it is not improbable they can do again. To use the language of the inventor:—An early and correct use of these Pills will enable every one safely and successfully to be their own physician, in all ordinary complaints.'
They are for sale, wholesale and retail, by SAMUEL FOWLER, No. 25, High-street, Charlestown, wholesale agent. Price, 50 cents per box. Where they may also be had
REV. B. HIBBARD'S
CARMINATIVE SALVE.
This Salve relieves and cures Felons, Biles, Ulcers, Agues in the breast, Milk Cake, Ague in the face, Ear-ache, Burns, Scalds, Corns, Salt Rheum, White Swelling, King's Evil, Stiff Neck, Whooping Cough and Cough occasioned by cold, together with many other painful complaints—but it is its own best trumpeter, and, in such cases, self-praise goes a great ways. Price 25 cents per box. Jan. 12

Books and Stationery.
BELA MARSH
HAS taken the easterly part of the store occupied by the Anti-Slavery Office, where he will keep constantly for sale a general assortment of School, Classical and Miscellaneous BOOKS; also, Blank Books and Stationery, on liberal terms.
Dec. 26.

Rare Books.
PRIESSNITZ on Water Cure; Sketches of Hahnemann's Discoveries in Neurology; also, Hahnemann's Chart; The True Scriptural Doctrine of the Second Advent, by Adin Ballou; United States Gazetteer, (latest edition.) For sale by
BELA MARSH,
No. 25 Cornhill.
Feb. 16

FRESH SUPPLIES.
THE second edition of Letters from New-York,